

J A N U A R I
L I N G U A R U M
T R I L I N G U E

Sive,

JOHANNIS AMOS COMENII

JANUA LINGUARUM

Novissime ab ipso Authore Recognita, Antea
Emendata:

ADJUNCTIS

METAPHRASIS GRÆCÆ

ET

ANGLICANA VERSIONE.

Omnes Linguae laudate Dominum.


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L O N D I N I,

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Typographo Londinensi celeberrimo,
Librum præsentem dono offert Johan-
Amos Comenius, eo fine, ut in editione Ianuæ no-
stræ Linguarum Latino-Græco-Anglicæ (quod sibi
jam sub manu esse dixit) hoc ipsum Tubingensis
editionis imitari possit. Qua in re ipsi (& cujus
opera utitur Eruditissimo Iuveni-Viro) divinam
apprecor benedictionem , ut bono Juventutis usu
quod parturiunt enitantur ! Amen.

*Scribebam Amstelodami , hospes
senili manu , Junii 8. st. n.
Anno christi 1659. ætatis
mee 68.*

Tibi Christe vixi, Tibi moriar ! Miserere.

675101



Ad Lectorem *Oratio*

P R Æ F A T I O.

Mors est ubique recepti apud Magnates, palatiorum fœdus ad-
flare Iuniorum, qui adventantes bonas quasque officio salutis,
intermittit; inbonos atque importunos absciret, propul-
Id ego nunc prodeò: utpote, qui Reverenda *Authoris* sine Janu-
nua, quam Sapiencia templis præsuis, ejus Parulorum, &
Interpres & Metaphrastes, Neque verò te diu morabor, Amice Lector, in ipso
Janua nostra limine: pauca de Opere ipso & contextu, de nostro transirenti
instituto nonnihil dicturus.

Est sane ad ipsum Opus quod attinet, nihil à me dici potest, quo commenda-
tius existat: Invenitur ubique propemodum manibus teritur, & eruditiorum
virosum suffragiis comprobatur, dudum cum plausu literati orbis inter ipsa
primordia exceptum. Quod si ipsa hujusce fabricæ vestigia, & prima Januæ
rudimenta, favorem multorum, aliquorum etiam (quæ est virtutis incognita
comes) invidiam, admirationem omnium exciterint: quanto magis ea mox
expectanda, postquam, ultimâ manu hisce studiis impositâ, Cl. Comenii
omnibus nunc numeris absolutum, & duplo fere auctius, & multo emenda-
tius hoc volumen nuper ediderit; adjectis novis quamplurimis, detractis aut
in melius mutatis veteribus: prout secundæ plerumque cogitationes, quæ
veteri verbo monemur, sapientiores, & dies diem docet.

Neque tamen desunt, qui optimum senem sugillant, & famam convellunt;
aut totam in universum rationem operis improbant, aut dispositionem ac me-
thodum rejicientes, aut denique ipsum stylinm & sermonis characterem da-
mnantes. Respondebô paucis.

Qui consilium *Authoris* & Operis finem improbant, ii sunt quibus sua tan-
tum pulchra, & satis argumenti fuerit ad optima quæque instituta improbanda,
quod aliena sint. Ab his provoco ad eruditiorum calculos, qui certatim consi-
lia Comenii Didactica comprobârunt. Verùm, inquit, magnus (fatemur),
apparatus vocum, ingens rerum thesaurus aperitur in hac Janua: Sed an non
sarius est ipsos adire scriptores, quibus hæ voces usurpata, hæ res luculenter
descripserunt, annon Dulcius ex ipso fonte bibuntur aquæ? Dum hæretur in No-
menclatura, abit annus; negliguntur interim boni auctores, & discendi com-
pendia versantur in dispendia doctrinæ. Enimvero non ea mens boni sensus,
non in sensum; ut classicos scriptores tanquam deponentes à subselliis
desurberet, & eorum lectione juventuti interdiceret: Imo prorsus, ut
initiales

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Institutes Vestibuli, Junius, Aris, littera ostendant (quod ipse observatum Comenio) V I .- hinc ad bonos auctores sternitur ; hinc instruendi juvenes ad eundemmodum Lectionem. Error longe ab ipsius Comenii sententia, qui Comenium solum in Scholis praelegi postulat, & dictaturam literariam agere, uti tyrannidem posuit, ut veterum scripta exulenti, & antiquae chartae immutari possint. Hos libellos agnoscimus esse duntaxat in subsidii, Organicos & instrumentarios ; vocum & rerum Pandectas . ac veluti ordinata Lexica ; neque vendicamus a decentibus auctoritatem, sed discipulis utilitatem pollicemur.

Quibusdam ipsum consilium satis probatur, sed Methodum causantur, namquam puerili aetati minus accommodam, utpote ad Philosophiae amissim exasclatam. Deinde capitla & paragraphos inequali esse longitudine, & 6. Nihil in sermo, quod dicitur, nodum quarunt. Nam quod ordo Naturae hic servatur, id erat ipsius Artis, quae suapte ingenio & ductu naturam, quam imitatur, sequitur; nec erat illud ordini doctrinae contrarium. Quod si cui magis arvisent uterque vestigiis, & currui boves postponere, quam methodus ut plurimum res sit arbitraria, faciat ut libet, & postrema primis praeteritis primum legat. Inaequalitati Sectionum, & Commatum, occasionem subministrabat rerum ipsarum natura, quarum pro copia aut defectu brevior aut proluxior esse debebat tractatio. Et hic vicissim locus est remedio, cum pro lubitu aut omissi quae minus placeant, aut nova interseri possint. Sed generalem methodum ac partium in toto opere distributionem exhibet Synopsis operi praemissa, quam ego Januae Clavum nuncupavero.

Denique qui in stylum Comenianum stringunt stylum, & Latinitatem virgula censoria notant, parum perpindunt hic ea propinari juventuti, quae simplici oratione contenta; elegantiam & nitorem respiciunt, in quibus obtinet illud Horatianum,

Ornari res ipsa negat, contenta doceri.

Reddatur siquis vepedum phaleris obdlexerit. Nos magis quid ex usu sit pueris spectamus, quam quid dicendi magistris proleitur. Sed puritatem, inquam, sermonis desideramus. Non minus inficias, multa hic in consuetudine nostro vocabula comparere, quae nequiquam est reperire apud vetustos scriptores, nedum apud Cicercnem. Et vero ita erat res, faciendum fuit, ubi res erant tractanda eorum aetate incognita, necessitas coegit nova etiam adinvenire vocabula, quae non sint quidem usus antiqui, probe tamen sint apud sequioris aevi scriptores monetae. Erat utique & illud optandum, ut quod quisque ex veteribus in quacumque materia disseruerat, id auctoritate ipsissimis autrum verbis consignaretur, quo juvenus in ipsis discendi initiis veterum lectione imbuta, ipsorum paullatim stylo assuesceret. Verum id non erat unius aetatis, nedum hominis, sed volumina versare, & universum orbem scriptorum perustrare, ut hinc inde dissectae particulae (uti Prometheus hominem suum effinxerat) in unum corpus redigerentur. Enimvero singularem hic institui vocum delictum, & si non magnificum, saltem accuratum conspici rerum apparatus,

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ut universa, quanta quanta est, cum Latinitate, non rectius iuncta, in unum veluti fascem colligatur; id cuiusvis, nisi falso vultis, parum.

In summa, fidenier dicam: neminem unam vel scholasticam omniumque administrationi laboriosius, & cum minore fructu suo confutasse, quam Comenium; nemini hactenus repertum videntur tam effusum, quod sufficiens linguarum obviam eatur. Nam ut de Latina lingua faciam, quod de Barbarum late dominatur; quam qui habet, usquam peregrinas est; hinc lingua omnes hic locum habebunt, si quem modo nulla fuerint impedimenta, tum mode hic locanda in ruginatâ, ut Comenius hoc suo invento fecerit, quod dixi fenestram? imo Januam) aperias agitandis gentium communibus, propaganda religioni, & Literaturæ promovende.

Verum nescio quis intervenit, & hanc sibi in solidum deberi tantum fructum reclamât; qui Artem Signorum procuderit, sive Characterum universalem, ut vulgo loquuntur. Spernit autem iste cum vulgo loqui, ac prout aures ducit, & novam invenit linguam, qua solus utatur. Ita & sciam habere quæres, graculi, & cetera aves oscines sibi peculiarem Dialectum, quod & Duxetus in Historia linguarum advertit. Ad rem. Primævis hominibus unam fuisse in usu linguam, eamque sive Hebræam, quod maxime esse vero simile nomina propria evincunt Adam, Abel, Kain, Seth, Enos, &c. sive aliam aliquam, vel & Græcâ inditam à Deo, & propagatam ad posterum, apud omnes in confesso est. Aique post insanam molitionem turris Babilonica secuta est laborum confusio & diversitas idiomatum, qua etiamnum in communi sermone augetur. Nam qua lingua literis consignata, tanquam immortalitati dicata, fixæ manent & immobiles. At quantis hic incommodis, Deus bone, res mortalium arguentur? Omitto jam dicere gentium dissidia, in tam linguis quam animis discrepantium, & odia internecina diversis linguis utentium; tarda scientiarum incrementa, quæ ex Græcorum, Arabum, &c. monumentis eruenda. Id unum loquor, quod optima pars vite elabitur Grammaticis ediscendis, evolvendis Lexicis, indagandis vocibus: nec ratio bene cavetur, dum lingua formatur. Quod si præter ista temporis dispendia & laborum molestias, adjeceris scholarum carnificinam, jure merito cum S. Augustino de pueritia nostra martyrio conqueramur. Porro quis Machabon huius malo medebitur? Deus nimirum, qui immisit; qui & donum Linguarum festo Pentecostes indulgit, in Ecclesiæ usum. At qua ratione id factum non satis liquet. Sunt qui affirmant unam aliquam linguam à cæteris omnibus distinctam, Apostolis infusam, quam tamen auditorum quisque tanquam popularem ac patriam intelligebat, imo esse ipsissimam vernaculam sibi persuadebat: veluti Manna pro cuiusque gustu & palato varios referebat saporis. Audiebant, inquit sacer scriptor, sua quisque lingua magnaalia Dei. Hujusmodi lingua universalis esset quidem expectanda, quæ simpliciter sonò multiplicem sensum deferret. Verum si id ita esset, vereor ut humana illud industria aut ingenium cogitando assequi valeat. De universali quidem characterè alia res est, utpote quam jam Notis Arithmeticis, Medicis, Astronomicis ipsam pene uni-

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existatur : quin idem fieri possit in reliquarum rerum signis, nullum du-
 bium ; siquidem varia nationes in id consenserint : ita nimirum ut eandem scri-
 pturam legat Gallus Gallicis, Hispanice Hispanus, Arabice Arabs, &c. quan-
 tum & hoc erat admodum difficile, ob infinitam vocum multitudinem, ea-
 rumque heteronymiam & synonymiam, & varium imprimis particularum
 aliam. Quæ vero novam linguam adinveniret, i. e. novos syllabarum nexus
 excogitaret, & novas ex arbitrio significationes consinxerit, is operam luserit;
 & cum molestem discendi linguas imminutum eat, novam adjecerit; Babelis
 insuperatam, neque aliam tandem merevi censebitur laudem, quam qui in arte
 cesserunt, Aleazarum, soliorum, novam aliquam ludendi rationem ingeniose
 commentus fuerit. Neque vero opus est, ut nova nec prius audita introducat
 lingua; sed qualis habemus quæ hunc usum præstent, nobis cognitæ & fami-
 liares. Arabice maximam Asia partem & maritimas Africa oras pervadit;
 Latina per totam Europam usurpatur. Iude potius hanc aut illam univ[er]sos
 ediscere, quid in novam imponis legem loquendi? At enim, inquis, ex Philo-
 sophia principis & mente constructam. Scin' quam à vulgo abhorreat ista
 tua Philosophia? Profecto populum quemvis infidelem ad citius Christianismum
 quam ad Grammaticam Philosophicam converteret. At quam Philosophiam
 crepas? quum nec ipsis eruditissimis inter se conveniat, quæ Philosophia sit ample-
 hendæ. Nemo se Arabs, aut Indus, intelligere poterit; quotusquisque ex
 nostratibus qui vellet, aut intellectum probeat. Enimvero res est tota arbitraria;
 requiritur illa signi & rei signata analogia, nusquam conspicitur. Neque
 te rudis capiet doctorem, neque cupiet eruditus, quum sibi possit melius consu-
 lere. Deinde in ipso fundamento erratum est: vix in simplicibus sonis non
 satis accurate signatis. Numquid tu omnium gentium Dialectos Vnus calles?
 an saltem earum Alphabeta percurristi? An nosti Arabum, Copiarum, Scla-
 vorum, &c. varios sonos distinguere, qui ex imo pectore hauriuntur, qui in
 ipsa gutture & faucibus eliduntur, qui cum fortissimo spiritu prorumpunt,
 & quod leonibus rugientibus accidit, ipsos pene dentes effringunt, qui per
 nates, aut in oris consorcio muginantur: quos à nobis proferri, non latera,
 non pulmones, non fauces patiuntur. Atqui oportebat eum esse in omnium
 gentium sonis versatissimum, qui vellet omnibus ex equo sonos præscribere.
 Falsissima & illa Hypothesis, non rite & ex rationis præscripto institui vo-
 cum fabricam & significationem in cæteris linguis. Præpostere iudicas quia
 parum intelligis. An tu putas temere & casu (prout ex atomorum fortuito
 concursu mundum coaluisse affirmat Epicurus) non autem consilio, linguas
 inventas, perfectas? Ea certe lingua, quam Deus homini condidit infudit
 rationi erat humana consentanea. Et ipsum sane Adamum nomina rebus im-
 posuisse, prout earum natura poscebat & indoles, plerique sentiunt. Quid de
 Platone censes & reliquis sapientibus viris, qui passim in scriptis suis nomi-
 num rationem studiose quaerunt, & in Elymiis eruendis laborant? Nam si in
 confusione linguarum novæ & omnino diversæ lingua exstiterint; ex sunt à
 Deo perfectæ, & in divina ratione fundantur: sin, quod est vero similis,
 primavæ

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primæva lingua dispersebatur tantum in varias Dialectos, tum ad præparandum variam mutandi Analogiam, quæ ex ipsa Analogia non tam illam primævam, Adamo coævam, celsissimam, in Paradiso habitantem, manna congenitam, divinæ particulam aëre respondentem. Quæ de linguarum Triade, quibus insignita Eruditi, in his de rebus, Græcam, Græcam, Latinam, Scholasticam præficeret. Sed præter hæc Rerum dominas & orbis viditrices, divinus Peritatis & Imperiorum condito Custodes, & Scientiarum Maîtres. An in hoc ratione præcipere? Age, conferamus. Cælū Latine dicitur, quia Latine continetur, ut omnia nam, cœnum namq. Vel si dixeris quasi cœlatum ostendimus, quid res reddit: nam & cœlo nūquid nūquid i. exteare sculptando. Græcè οὐρανός, vel q. δέξιν, quia perspicuum & diaphanum; vel ab οὐρ Lux, quia αἴθερ vel οὐρανός. Hebraice עֶלְיוֹן, vel q. עֶלְיוֹן ibi aquæ, vel ab עֵלִי aqua; ut nolet Empyreum & Crystallinum, vel a radice עֵל, quæ Ambes habent, excelsus fuit: unde & Deus ipse ὁ ἁλίσσιμος dicitur. Sic autem, q. ab ὕλη lux, vel ab αἶσπρὸν spirito, quare & πνεῦμα spiritus sape dicitur. Nō autem i. expansum a πρὸ expandit. Quid tuas istæ contra Nam dicitur quare Cælum Nam dicitur: quare autem aër Nem? Nescio nisi quia tibi tibi visum est. At mihi non ita videtur; non item aliis. Vbi est hæc Philosophia? Quid quod non modo voces primæ & radicales non sunt significativæ nisi ex instituto solius authoris magis quam Blietæ & si qua similia; verum & compositæ voces meris conjecturis nituntur, ut pleraque res longa Periphrasi indigeant, & una interdum vox integram descriptionem in se continens, nec eam ita accuratam, ut rem ipsam indiget. Habe tibi exempla, ipso magistro distante. Nipbappan avis nocturna supina natans; debuit esse p. volant. Conjice Lector, quænam illa sit. Bubo. Errasti semel. Nycticeoræ. Iterum falleris. Vespertilio igitur. Oh! jam habes, quanquam melius foret dīf. set Nokspis, i. mus alatus. Ecce tibi alterum enigma! Nupstispis. Quid hoc? Avis aquatica, valde alata, vel magnas habens alas. Quæ autem hæc avis? Anser. Non. Cygnus. Minime vero. Onocrotalus. Nec illud quidem. Quid? malum! Ardea tum. Refle; Rem acu, ut aiunt. Quid facient discipuli, si magister talia meditetur? Mera erunt hæc portenta verborum, quæ Grammaticis crucem figant: quibus ego properius faveo, quam ut ipsis diminui cerebrum velim hujusmodi logogryphis. Ita me ament Musa, ut ego non hæc loquor ex invidia aut malo aliquo affectu. Authori certe non est quod invidiam hujus inventi laudem. tantum licebit queri, alios abundare otio in res superfluas, quo nos destituimur ad necessaria. Sed nec arti ipsi insensus sum. Est enim neque nimis facilis, neque difficilis nimis; cuiusmodi rebus ego valde capior. Nisi enim me fallit animus, eris triduanum puto negotium. Verum quum videam ipsam penitus rem ex arbitrio pendere, atque adeo precariam esse, nulla Philosophica ratiōne sussultam; & miris ætate atque ætate undique laborare; non possum non fateri me non in ea esse opinione, quam quidam magni hominis Viri de isthoc invento fovens, effectum

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*hanc illustrationem in hominem (uti videtur) mox potius, quam iudicio ducti. Quamvis in publicum hoc dedissem, nisi laceffitus importuna hominis ar-
rogantia, quæ linguam eruditam, quibus omnis sapientia cum divina tum huma-
nam continetur, incompertum habens pro hac Viopiana, à semet reperta. Videte
quidam non sapientia, (Pag. 90.) Licet enim mihi, inquit, admodum pro-
babile videatur, eam (Linguam hanc) ita invaliduram in posteris seculis, ut
vixit, vixit colat, & licet ea usuti fuerint, quomodo nos Euro-
pæi utimur lingua Latina; hoc est, si quomodo ipse utitur, pessime. Pergit
tamen monendo; non est tamen probabile, eam usum omnium vul-
garium Linguarum penitus abolereturam. Recte sentis. Non est hoc probabile
immo; sed nec illud admodum probabile. Huic ego homini sua sermone Latine
primò discit, quam novam doceat Linguam. Sed non patitur institui ratio
penetrare in omnia huiusce aris mysteria, & longiori sermone in illius laudes
expatiari: Satis est ad rem nostram, ostendisse, quam inefficax hæc sit ratio
conciliandi gentes locorum intervallo dissitas, & linguis pariter studiisque di-
versas; & quam imperiæ & non ex aequo hic Hythlodæus Propiensis caeteris
linguis dicam scribebat, tanquam præter rationem instituit. Neque videbimur
a quo Lectori extra oleas vagari, quod in Linguarum Jduæ versantes, cau-
sam linguarum tuendam suscepimus. Verbo dicam. Qui huiusmodi nuga-
mentis se dedit, & Linguarum studium, quæ unica est ad solidam erudi-
tionem comparandam via, neglexerit; & profecto summa cum omnium admi-
ratione erudet aliquando, ut ex Aræ loquar, Nakpim Susa.*

Redeo ad Comenium, cui merito literatus orbis inventum præclarissi-
mum gratulatur, felicissimum instrumentum docendi linguas, in quo cæ tu-
quædam (ut dixi) apte disponi possunt universæ totius orbis terrarum Dialecti,
& omnis loquela comprehendendi. Neque pro nihilo erat, quod M. Golius in eo
pretio habuerit, ut dignum censeret, quod in linguam Arabicam
verteretur: ejus exemplum, si rerum & linguarum periti capesse-
rent, haberet demum Christiana doctrina cum humanioribus literis certissi-
mum adiutum ac comitatum ad quasvis gentes, utur à regione nostra remotis-
simas, & à religione maxime alienas.

Ego tertio, ut ad me tandem deveniam, pro ingenii mei modulo, existima-
bam Scholarum interisse, ut in Græcam sermonem transferretur, quam qui-
dem operam meam, qualem qualem, eruditorum censura lubenter subijcio. Ne-
que est quod dubitem aquisissimos mihi fore iudices, qui perpenderit hæc tabu-
lis explicari, quicquid universa rerum natura gremio suo complectitur; &
cum infinita sit rerum multitudo, & res nonnullæ varias interdum sortiantur
utrobique appellationes, cum apud Latinos, tum apud Græcos, aliquæ contra
apud hos vix ullum reperiunt, quo apte reddantur, vocabulum; quam dif-
ficilis esset hinc electio, illinc inventio, consideravit. Neque enim cornicum
oculos semper confixi, aut mihi met ipsi ubique satisfeci. Id unum monendus es,
Lector, me & *ὁδῶν* Authoris vestigiis inhaesisse, & Latine Phrasi Græciani-
cam, quantum licuit, ad verbum accommodasse, eorum gratia, qui præceptore
defuturi

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disiuncti ista forte perlegunt. Ornatum nullum, nullas verborum placentias, sed
Rhetorum fucos adhibuimus, simplici stylo contenti, et simpliciter sententias
dentes. Græce verterunt (sator) & alii prius Latine, non hanc
priorem, quæ ab hac nostra immane quantum distat, sed ad hanc
non eris amplius Janua dicenda, sed Othryades puer, quæ
non multum debere rati ipsa indicabit; quæ res & ad hanc
fariam immutentur, nova subinde adduntur inveniunt, & hanc
copita; ut sæpenumero satius duxerim non consulere, quam
otio: i. e. non quarere, quam quarere & non invenire malui.
nec me Junii Nomenclator, nec Julii Onomasticus servabat; sed
sine corsice. Quid? in re Theologica, si proprie loqui vellem, non
Patres Græci: in re medica & herbaria; consulendi Galenus &
Dioscorides & Nicander: in rebus Physicis, adeundus imprimis Aristoteles;
in aliis rebus, alii, hoc non erat mearum virium, non otii. Denique
quibus ipsa Latina non placent, facilem veniam spero; si Latinitatem
optimam (prouit ipsi ventur) Gracitate non pessima donarim, Tyran-
niam etiam in gratiam, Versionem Vernaculam elaboravi denuo; nam
ea prævixit Vir doctissimus G. D. quem non nisi peracta singularum Peri-
pato- rum translatione inspexi, idque non ideo ut inde mutuaver, sed ut
sententiam meam; quod conferenti patebit. Quinetiam Vir Eruditus
tauit ubique verborum in ipso contextu ordinem, alia idemidem effuit, alia
detruncat; quam ego libertatem amulari non sum ausus. Sphæla autem Typo-
graphica atque alia levicula errata tu pro tuo candore, Lector, corrige; &
ignosces. Alias fortassis, in quo nunc deficio, resarciam, &
hunc factum relambam. Hoc mihi animum adjiciet, si quam longe absum
laude, tam sim venie propinquus. Volui ut pueri prodesse. Non hac scrip-
simus eruditus. Nos sat habemus, si non displicemus mediocribus.



Ad Doctissimum Januæ Linguarum Metaphrasin.

Tres doctas Linguas (Vir ter Farunde) libello
 Inclusit uno magna sedulitas tua.
 Anglica Romule, Romanaque verba Pelasgis
 Coniuncta: quicquid Orbis habet, habet Liber.
 Nec veniat, quicumque cupit dare tempora Musis,
 Callere Græci & Latini litteras.
 Janua Linguarum patet, ut nunc scandere possit
 Parvo laborat tæssa Parnassi juga.

Ejusdem.

Janua lata patet Linguarum, in Pallada hortos;
 Intus, o Juvenes; janua lata patet.

Andreas Weston.

Εἰς τὴν Μετὰφρασιν.

Πᾶσι τοῖς κείνοις ἔχει, καὶ ἀρχὴς βίβλου ὀπίσσω·
 Ὅς τοῖς χρίσι γλώσσας πέντε συνίστησι αἰνῶς;
 Ὅτι καὶ οὗτοι αἱ, θύρα δὲ ἐκλείπει τοὺς πόδας·
 Νῦν οὖν ἐν τῇ τῶν, καὶ ἀνίστα ὄψον.

Ιω. Μάρτυρ.

In Januæ Linguarum Metaphrasin.

Obstupui, varia confusus imagine rerum;
 Utpimum vidi tres linguas, dicere cœpi
 Mecum, hunc tres homines certe scripsere libellum.
 Posse etenim Anglica magnum est bene scribere lingua;
 Majus adhuc lingua Autoniam bene scribere posse,
 Maximum at illud erat lingua scripsisse Pelasga.
 Ergo tergenino est Interpretes dignus honore.

Guil. Watts.

In eandem.

Linguarum desiderio dum capta novarum est,
 Exulat à patrio stulta juvenstra solo:
 Janua Linguarum compendria monstrat eunti,
 Atque brevis largas pagina pandit opes:
 Æquoreas quicumque cupis volitare per undas,
 I, fuge; sed poteras doctior esse domi.

Edm. Turner.

Upon

Upon the *English* and *Greek* Translation of the
Latin *Janua*.

BRitain need now no more ride o're the Sea,
No more go traffick now for languages.
Rome here is plac'd, and by thy studious pen
Athens demolish'd once, built up agen.
Each page this learned book contain's, sets forth
A never-dying volume of thy worth.
Your learning here doth antedate your age;
Let Criticks vent their too censorious rage
Before they read, but when they've read it o're,
They'll blame themselves for what they blam'd before.

Edw. Ravenscroft.

Ejusdem ad Authorem.

Cum duplici librum scribas idiomate notum,
In dubio est, utrum *Græcus* an *Anglus* erat.

Ad Lectorem.

Verba cupis? scilicet quid magna volumina volvis?
Discere cum possis ex breviori libro.

F. R.

Upon the *Janua Linguarum* in *English*, *Latine*,
and *Greek*.

WHat dangers weary Travellers endure,
Who seeking foreign climes ne've sleep secure;
How happy we t'who, whilst they plow the seas,
What they seek out with pain, may find at ease,
We see the three main parts o'th' world come hither,
Greece, England, Rome contracted all together.
Enter this Gate; within's an Indian mine;
Treasures of knowledge lodg'd in ev'ry line.
Here's Men and Things, not only Terms and Words;
Whole Natures store, All that the World affords.

Moses Goodyear.

Ejusdem ad Metaphrasten.

MArce, trium jus Natorum tribuit tibi Cæsar;
Plus est Linguarum jus meruisse trium.
Verba licet dederis nobis quam plurima, laudes
Dum conor meritas dicere, plura peto.

Upon the Translation of the *Janua Linguarum.*

To Scholars Thus wide open hath set the Door
Of Language, which but stood at chare before.

The Critick Reader makes it a Contest,
Whether the Greek or English be the best.

Whomsoever let them, who unto Greece or Rome
Would travel, say, they will to England come.

A. Wharton.

Ejusdem.

Fate age; quis nōtū lētam cōpescere linguam;

Linguarum pateat quod apertis Janua valvis?

Hic liber unus habet, totus quæ continet orbis,

Nec quidquam videas quod non docet iste libellus,

Qui Græce ut sciret, modo littora Græca legebat,

Acceptum referet Tibi, quod non arva relinquat

Patriæ, longarum perpeſſus amara viarum.

Tu autē.

Τεταλὴν Σὺ πρὶν δ' ἀπὸ τῆς πόρτης· ἀλλ' οὐκ εἰς τὴν

Ὀυκίαν πρὸς τὴν γλῶσσαν ἐμὴν βίβλον ἔχον.

Εἰς τὴν Ἀγγλ. Ἑλληνικὴν τὴν Θύραν τῆς Γλῶσσης Μισθόδοτον.

Ελλὰ δὲ τὸ μυστικὸν ζῶεν τὴν Κάρολον, γλῶττιον,

Ἑλλὰ δὲ τὸ μυστικὸν, Ἀγγλικὴ ἀμφοτέρωθεν.

Θυρὸς τοῦ Μισθόδοτου.

Ejusdem.

Quam bene conveniunt Græcus, Romanus & Anglus,

Inque tuo juncti limine, Docte, sedent?

Dum capiunt alii voces dare, verba dedere:

Tu brevior doces, tu melior vis,

Heu! quid tentamus frustra? quid scribimus ultro?

Dum patet in laudes Janua tota tuas.

Upon the same.

Pardon me, Sir, I could not think it meet

To enter at your Gate without my Feet.

Arts, Tongues and Trades, and what soe'er may be

Commodious to the world, is taught by thee;

Whilst others weary'd turn whole volumes o're,

And prove no wiser then they were before.

When mists of Ign'rance damp our brain, we straight

Consult your book, seek shelter at your Gate,

Let no more Friends with weaker verses eke,

Since thy own Book's thy best Encomium.

T. R.

JANUARI.

TABULA SYNOPTICA.

Introitum, h. e. ad transeundam Rerum Nomenclaturam Inven-
tionem. Cap. I.

primus ordo, in Elementis.

imperfectius
per solam con-
cretionem, seu

II.
constantem, in Astris III.
fluxam in igneis, IV.
Meteo { aeris, V.
 { aqueis, VI.
media constit. in variis
Terra speciebus, VII.

intra Terra visce-
ra, Mineralium.

Succorū, VIII.
Metallorū, IX.
Lapidum, X.

in Terra
superficie
Vegetabi-
lium

in genere,
& rudium XI.
in spe-
cie { Herbarū, XII.
 { Fructū, XIII.
 { Arborū, XIV.

extra Ter-
ram libere
se moven-
tium Ani-
malium

in genere, XV.
Volatiliū, XVI.
Natatiliū, XVII.
in spe-
cie { Mascu-
 { latorum,
 { Gref-
 { tiliū, XVIII.
 { Ferarū,
 { x IX.

Hominis
(Vide C.)
Dei (Vide C.)

Perfectissime (Vide A.)

Exitum
(Vide H.)

(C.) Ho-

):():(

(A.) perfectissime, per divinitatem participationem, in HOMINE, cujus	Partes	Nativitas, Vita cursus, Obitus,		xx:
		Corpus, e- jusque fa- brica	exterior, Membra,	xxi.
			interior, Offea,	xxii.
			Partes, Carneae,	xxiii.
		Spiritus, ubi de facultate	Humorosa,	xxiv.
			Naturali,	xxv.
			Vitali,	xxvi.
		Anima, seu Mens,	Animali,	xxvii.
			externi,	xxviii.
			interni,	xxix.
(B.) Aberrationes, seu Monstra,	Accidentia praeternaturalia, Morbi		xxx.	
			xxxi.	

Hominis actiones considerantur in humana industria	Res ingeniose tractandi (Philosophia) Artes minimarum	1. Rudiores, Rusticanae, naturam in vegetatione juvantes,	{	Horticultura,	XXXI.						
				Agricultura,	XXXII.						
				Pecuaria,	XXXIII.						
		2. Subtiliores, Mechanicae, Naturae opera transformantes in usus Vitae	Commodos parando	Necessarios, scil.	{	Frumentaceum,	XXXIV.				
						Carneum,	XXXV.				
						Pomulentum,	XXXVI.				
						Amictum,	XXXVII.				
				3. Subtilissimae, Liberales (Vide D.)				Habitacula,	XXXIX.		
								Utenilia domestica	{	Argillacea,	XL.
										Metallica,	XLI.
										Lignea & lineae,	XLII.
								Instrumenta viatoria	{	Pedestria,	XLIII.
										Vehicularia,	XLIV.
										Navigatoria,	XLV.
								Machinas tractorias,	{		XLVI.
											XLVII.

Homines dextre regendi (Politia) (Vide E.)

Deum devote colendi (Religio) (Vide F.)

D. Sub-

D. Subtilissima, humanum animam extolentes, ——— XLVIII.
 Libri, & Bibliotheca, cum artibus eo spectantibus, XLIX
 Scholæ, ——— L

I. Philosophia, ——— LI.

Sapere, per notitiam
 Numerorum, in Arithm. LII.
 Mensurarum, Geometria, LIII.
 Ponderum, Statica, LIV.
 Cæli, Astronomia, LV.
 Terræ, Geographia, LVI.
 Gestorum, Historia, LVII.
 Cogitatio-
 num { præsentium, Logica, VIII.
 { præteritarum, Mne-
 { monica, LIX.
 { futurarum, Progno-
 { stica, LX.

Agere, h. e. per Virtutem vivere, LXI.
 directrix, Prudentia, LXII.
 { Sedulitas, LXIII.
 { Temperantia, LXIV.
 { Fortitudo, LXV.

Virtus a. est
 directa, erga
 { seipsum { Humanitas, LXVI.
 { proximum { Justitia, LXVII.
 { Benignitas, LXVIII.

DEVM, Pietas, LXIX.
 fastigiata, Constantia, LXX.

Lo-
 qui { proprie, Grammatica, LXXI.
 { ornate, Rhetorica, LXXII.
 { modulate, Poësis, LXXIII.
 { & Musica,

II. Medicina, ——— LXXIV.

III. Jurisprudentia, ——— LXXV.

IV. Theologia, ——— LXXVI.

Conversatio erudita, ——— LXXVII.

Cujus culture medium, sunt

in quarum
 suprema,
 Acade-
 mia, do-
 centur
 Faculta-
 tes qua-
 inor.

que docet recte

directa, erga

(E) *Homines desine regendi (Politia) in societate*

minore, Dome- stica; cu- jus	sedes, Domus,	LXXVIII.
	Conjuges,	LXXIX.
	membra, Parentes & Liberi,	LXXX.
	& Hari & Servi,	LXXXI.
	accidens notabile, Matatio	
	Familia;	LXXXII.
	(sedes, Urbs,	LXXXIII.
	membra, Cives,	LXXXIV.

maiore, Urbica; cujus con- sideran- tur	negotia quadam singula- ria, quan- tum ad procuran- dam	Rerum sufficientiam, Merca- tura,	LXXXV.
		Valetudinem, Medicina,	
		Pharmacopæa, Chirur- gia,	LXXXVI.
		Judicia,	LXXXVII.
		Convivales,	
		Recrea- tiones	LXXXVIII.
		Ludicæ,	LXXXIX.
		Ritus Sepul- chrales,	XC.

maxima, Prin- cipalis; cujus	sedes, Regio,	XC I.
	membra, Princeps cum Ordinibus,	XC II.
	factio insignis, Bellum,	XC III.

F. Deum devore colendi, Reli- gio,	formata divinitus, in hominis cujusque corde,	XCIV.
	deformata in Gentilismo, per varios,	XC V.
	reformata in Judaismo, per Mosen,	XC VI.
	conformata primaeva, archetype, per Christum,	XC VII.
	transformata denuo ad confusionem, per Mahomedem,	XC VIII.

(G) Dei, ubi de Providentia, ejusque administrâ Angelis, XC I X.
 (H) Exitum, ostendentem horum omnium usam, ——— C.

Lector, Si quid Comenio faves, Grammaticam illius Ele-
gantem, quæ modò sub prælo est, ab Officinâ meâ propediem
exspecta.

XIII.
XIX.
XX.
XXI.

XII.
III.
IV.

erca-
XV.

irur-
VI.
VII.

s,
XII.

XIX.

C.

CI.
II.
II.

V.
V.

I.

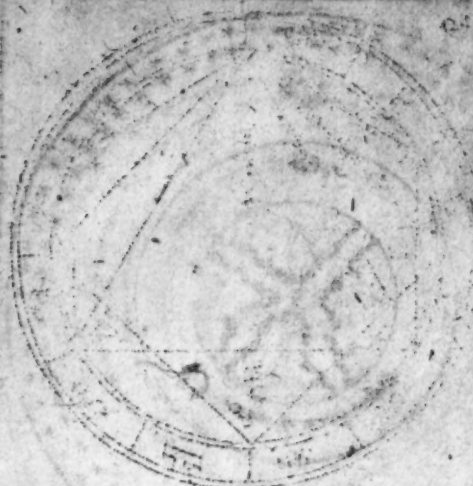
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I.

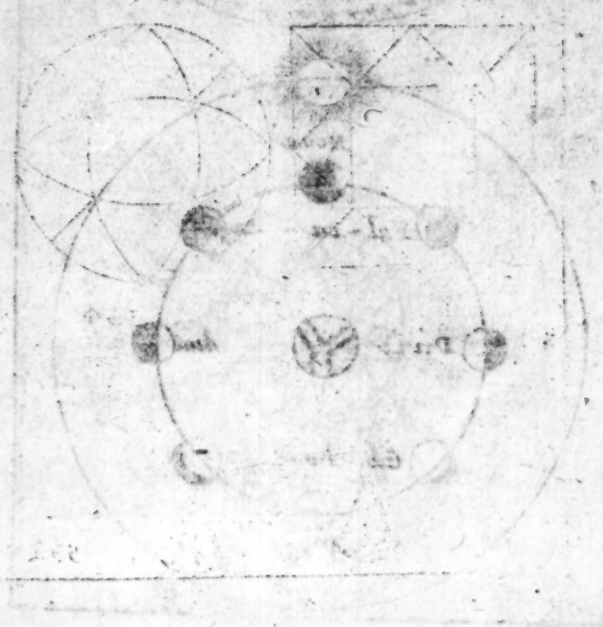
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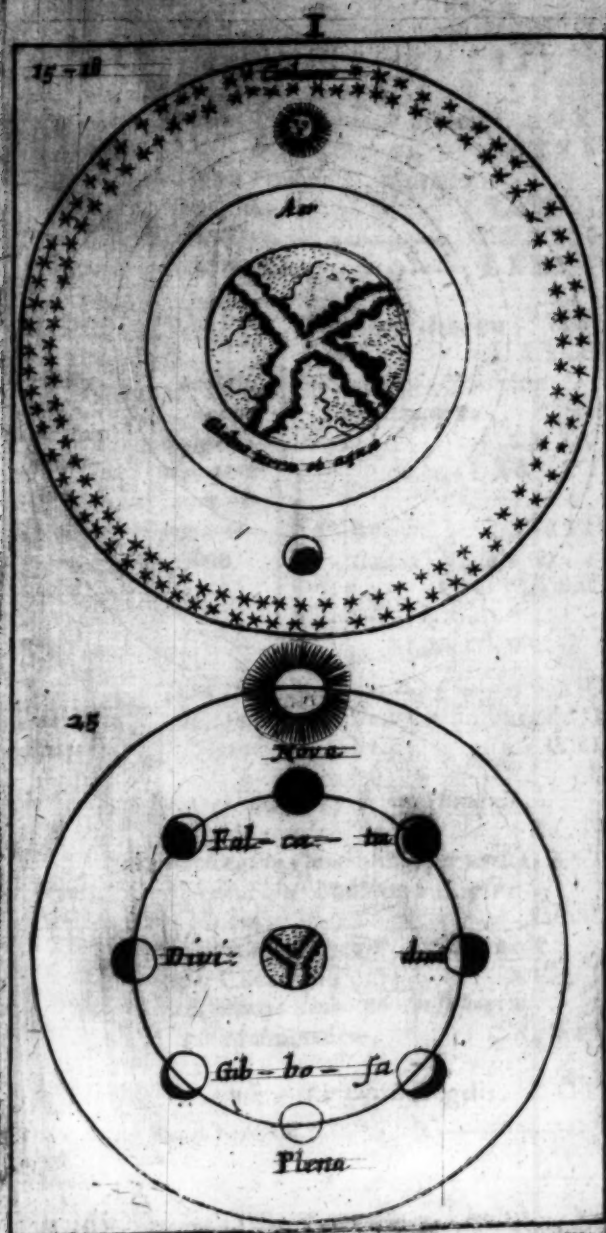
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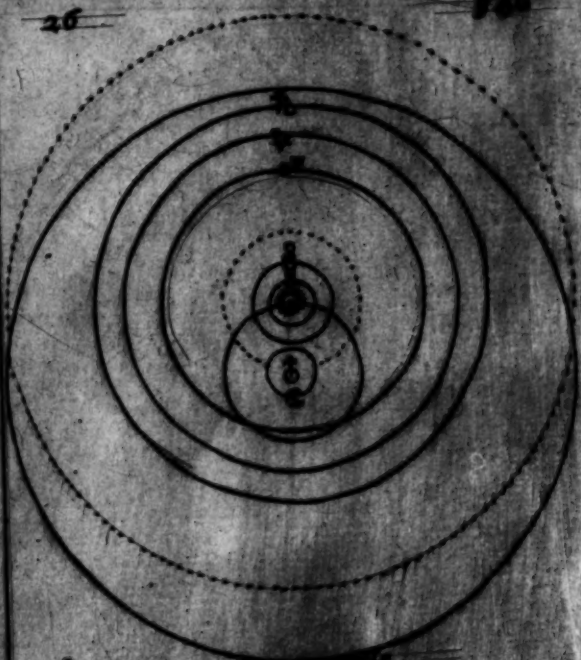
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m



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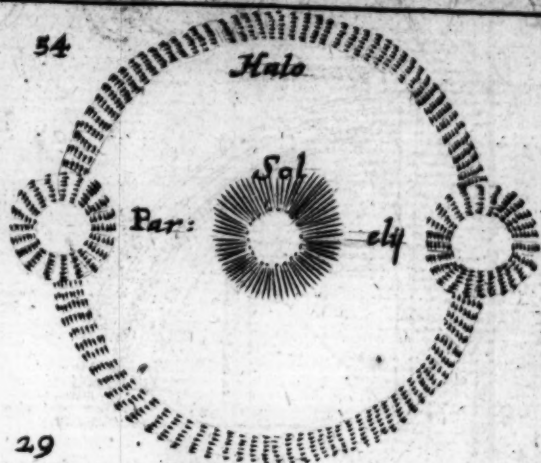
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49

A. Promontorium. B. Fretum. C. Insula. D. Sinus.
E. Peninsula. F. Isthmus. G. Continentis.

54



29

Crinitus.



Barbatus.



Caudatus.

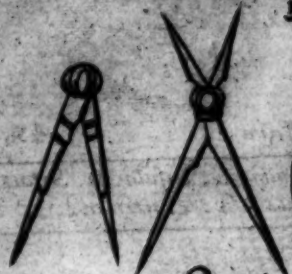


Libella. Perpendiculum. Circinus.

527

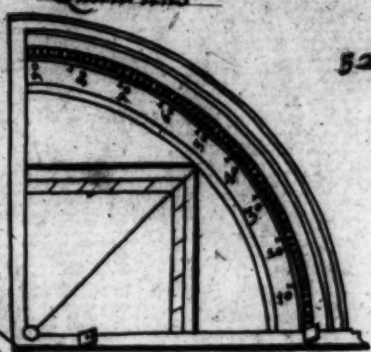


527



Quadrans

528

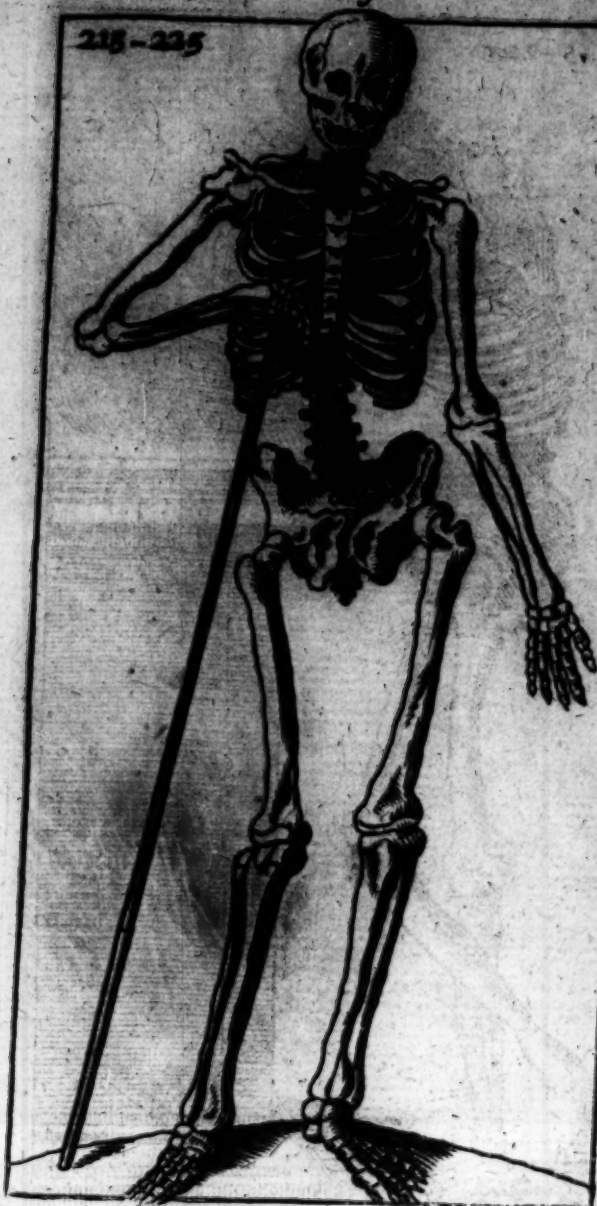


*Dimensio per quas
drantem*



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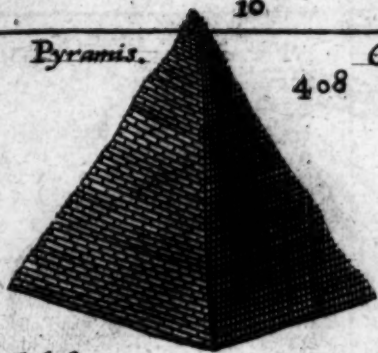
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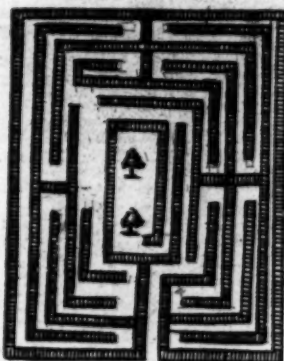


1 Cor. 2 Pulmonas. 3 Peritonaeum. 4 Ventriculus
 5 Jecur. 6 Vesicula fellea. 7 Lien. 8 Renes.
 9 Vesica. 10 Intestina. 11 Diaphragma.

10

Pyramis.

408

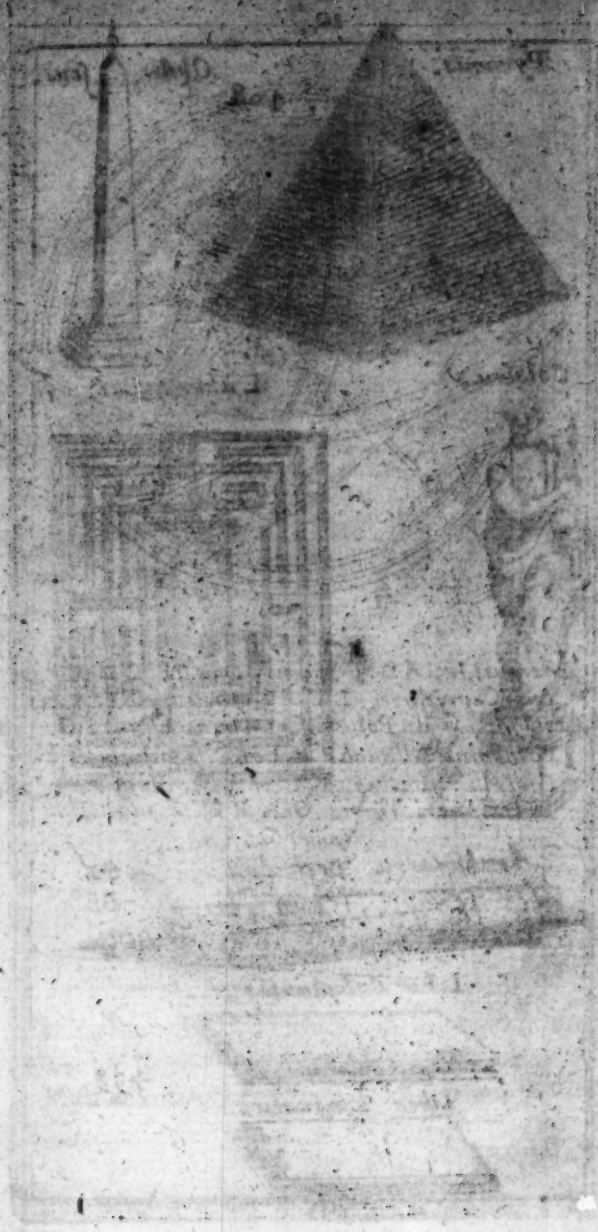
*Obeli-**scus.**Colossus.**Labyrinthus.**Archimæda cochlea.*

462

*Liber Columnatus.*

495

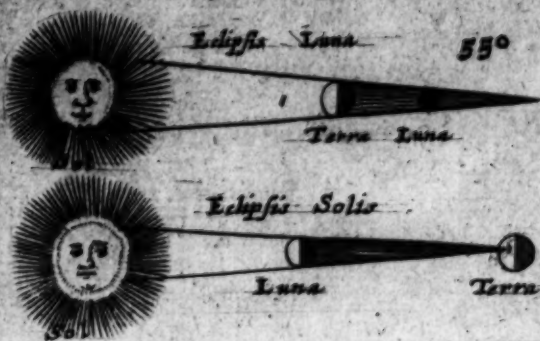
Liber Lingvatus.



338-342



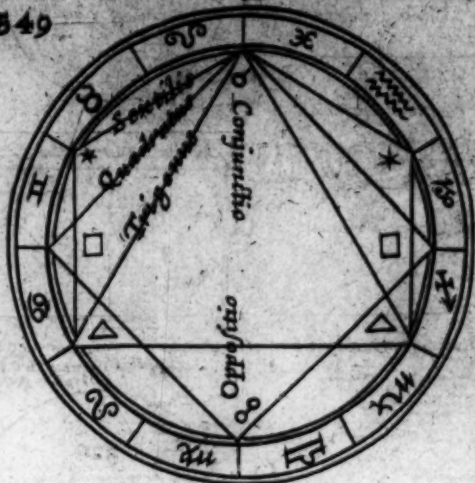
Aequator. AB. Tropicus Canceri. CD. Tropi-
cus Capricorni. EF. Zodiacus. CI. Axis
mundi. GH. Polus septentrionalis. G
Polus meridionalis. H. Poli Zodiaci. IK
Circelli polares. KL et IM. Horizon.
NO. Meridianus. GAHB. Zenith. P.
Nadir. Q.



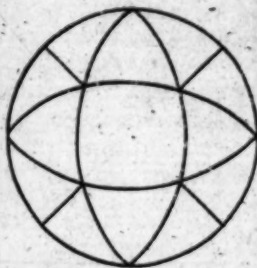
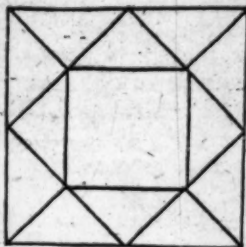
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Schema ad spectum

549



598

Schema Coeli*Statera*

534

*Balanx*

533

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517

Linea recta

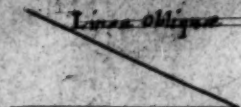
Linea curva

Linea spiralis

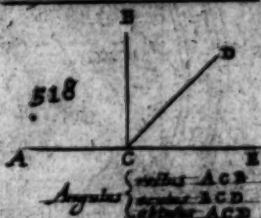


Linea parallela

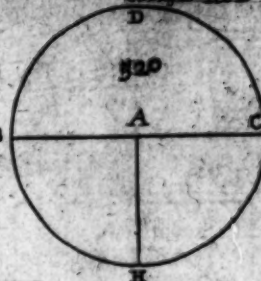
Linea obliqua



Linea perpendicularis
la. vis



B D C H. Circumferentia
A. Centrum
A B Vel A C. Radius
B A C. Diameter



Triangulum acutangulum



Triangulum rectangulum



521

Triangulum obtusangulum



Quadratum



Oblongum



Rhombus

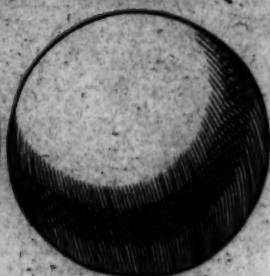
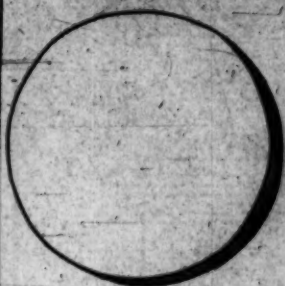


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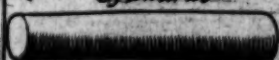
Orbis

523

Globus



Cylindrus



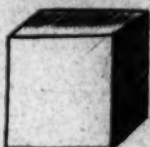
Corpus orbiculatum



Conus

Turbo

Cubus

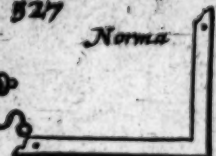


Tribulus

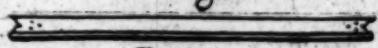
Amussis

527

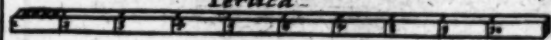
Norma



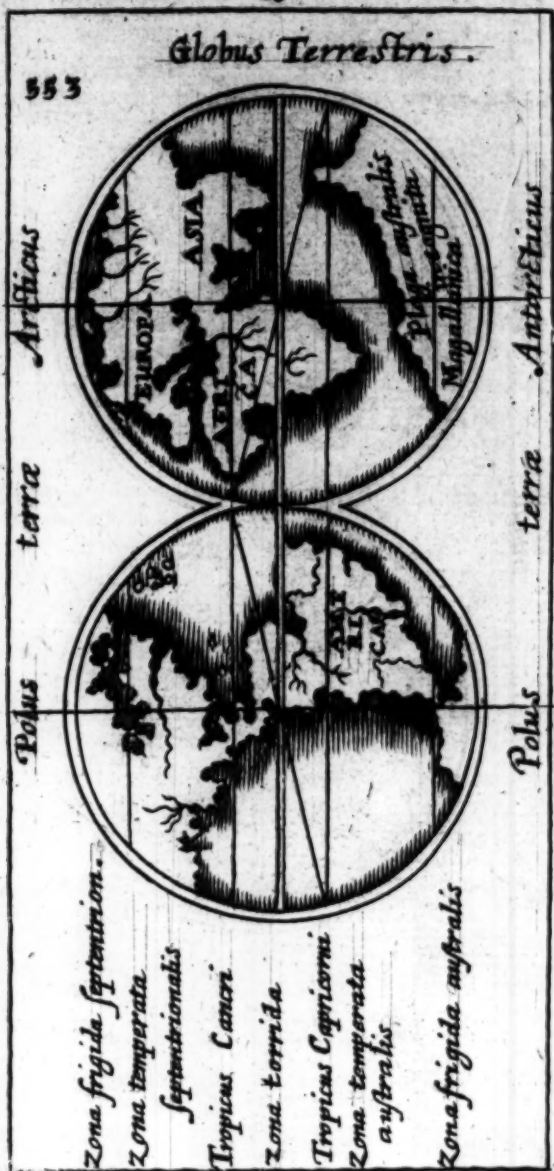
Regula



Pertica







Globus Coelestis.

544-545

Arcticus.

mundi

Polus



Antarcticus.

mundi

Polus

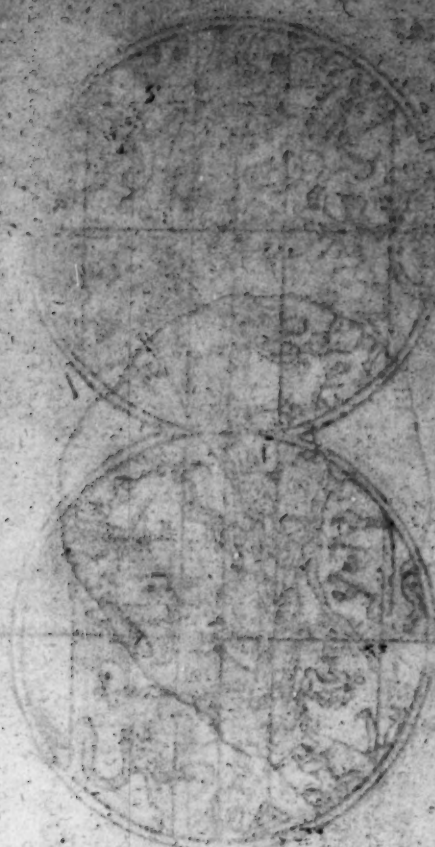
Circ. Polar Arctic.

Tropicus Cancri.

Æquator

Tropicus Capricorni.

Circ. Polar Antarctic.



Car. B. p. 100.
L. 100. 100.
L. 100. 100.
L. 100. 100.

JANUA TRILINGUIS, ANGLO - LATINO - GRÆCA.

C A P. I.

Lector salutatur 1. quid querat rogatur 2. Eruditionis fundamentum in rerum nomenclatura consistere docetur 3, 4. contra difficultatis imaginari- nem promittitur 5. animatur 6. & sequentium ordinem docetur 7. In na- turalibus 8. artificialibus 9. politicis 10. religiosis 11. Ita fore omnia 12. laustratione jucunda 13. & utili 14.

THE ENTRANCE.

INTROITUS.

Η ΕΥΣΔΑΟΣ.

God save you, friendly Reader.

1. If you demand, what it is to be a good Scholar? I answer. To know the differ- ences of things; and to be able to mark out each thing by its own proper terms.

3. Is there nothing else? No- thing sure: he hath laid the ground of all scholarship, who hath thoroughly learnt the right- naming of things.

4. For words are the notes [marks] of things: words hang (then) understood aright, things are understood: and both are better learnt together, than asunder.

5. But that peradventure is hard? Very easy, if we go in that hansom order, whereby things are in themselves ranked,

Lector amice, sal- ve.

2. Si rogas, quid sit esse eruditum? Respon- deo, nosse differen- tias rerum, & posse si- gnare rem quaque pro- pria appellatione sua.

3. Nihilne præterea? Nihil adeo: is posuit fundamentum eruditio- nis totius, qui perdidit cū nomenclaturā rerū.

4. Nam vocabula sunt notæ rerum: verbis recte perceptis, res perci- pluntur: & utrumque discitur melius junctim, quam separatim.

5. At id est forsitan dif- ficile? Facillimum, si earum ordine confinnō, quo res digestæ sunt in

a. **X**αίρε, ὁ φίλε ἀναγνώστη.

β. Προδεδίδοται τὸ τί ἐστι καὶ [ἑκαστὸν] τῶν πραγμάτων, καὶ εἶναι τὴν ἑκάστην διαφανεῖς, οὕτως ὅτι τῇ συνωνυμίᾳ ἑκάστη τῶν πραγμάτων ἀποκαθίσταται.

γ. Ἀλλ' οὐδὲν ἄλλο; οὐδὲν ἄλλο: οὗτος ὁ θεμελιώδης ἐστὶν ἐκείνου τοῦ ἐρuditus, ὅστις ἀποχρησάμενος τῇ ὀνόματι τῶν πραγμάτων.

δ. Τὰ ὀνόματα τῶν πραγμάτων συνωνυμίζονται, καὶ οὕτως ὅταν ἑκάστη τῶν πραγμάτων ἀποκαθίσταται, καὶ οὕτως ὅταν ἑκάστη τῶν πραγμάτων ἀποκαθίσταται.

ε. Τούτου ἕνεκα, καὶ οὕτως ὅταν ἑκάστη τῶν πραγμάτων ἀποκαθίσταται, καὶ οὕτως ὅταν ἑκάστη τῶν πραγμάτων ἀποκαθίσταται.

A and

IANVA TRILINGVIS.

12 That all things shall come to us, which either be or are made (or din) in any place, and you shall grow acquainted by a reasoning, overlooking of things, and naming [of them] with things themselves, natural, artificial, moral, divine, and with the whole pure Latin tongue.

13 Are you afraid, that we have so many things to pass over? Take heart! whilst we keep on straight forward, we may quickly get over: neither will you be weary of so pleasant a walk, where new sights will accept you all the way.

14 Pray to God, that he may prosper our intent! & if you will but cheerfully attend us, hope for a good improvement, beyond what I promise.

12 Ita nobis eadem venient in conspectum, quæ nquam sunt vel sunt, tibi; immoſcent (rationabili inspectione rerum, ac nominatione) res ipſæ naturales, artificiales, morales, divinx, totaq; Latinitas pura.

13 Favescitur, quod habemus transire tam multa? Confide! dum ibimus recta, & continuo, poterimus pertransire cito: neque tacebit te deambulationis tam jucunde, ubi semper nova spectacula obvenient.

14 Ora Deum, ut fortunetur institutum! & si voles subsequi me alacriter, spera profectum bonû, ultra quam promitto.

12. Ita nobis eadem venient in conspectum, quæ nquam sunt vel sunt, tibi; immoſcent (rationabili inspectione rerum, ac nominatione) res ipſæ naturales, artificiales, morales, divinx, totaq; Latinitas pura.

13. Favescitur, quod habemus transire tam multa? Confide! dum ibimus recta, & continuo, poterimus pertransire cito: neque tacebit te deambulationis tam jucunde, ubi semper nova spectacula obvenient.

14. Ora Deum, ut fortunetur institutum! & si voles subsequi me alacriter, spera profectum bonû, ultra quam promitto.

C A P. II.

Spectamen mundi 15. cæli 16. aqua & terra 17. aerisq; 18. elementorum scilicet 19. à quibus omnia sunt 20.

The first form of the world, the Elements.

Prima forma mundi, Elementa.

Τὸ πρῶτον τῆς οἰκουμένης, τὰ στοιχεῖα.

15 Behold [see] we are 'till open are! Look about now! whatsoever you see upward & downward, forward & backward, on your right hand and your left, is the World.

15 En fumus sub dio! Circumspice jam! Quicquid vides, sursum & deorsum, prorsum & retrorsum, dextrorsum & sinistrorsum, Mundus est.

15. Ἰδοὺ, ὑπὸ τοῦ οὐρανοῦ! Περισπάσθε νῦν! ὅ,τι ὁρᾶτε, ἀνω καὶ κάτω, ἔμπροσθεν καὶ ὀπίσθεν, ἐκ δεξιῶν καὶ ἐκ ἀριστερῶν, ὁ κόσμος ἐστίν.

16 That wide arch, spread all round over us, is our Heaven.

16 Fornix ille spatiosus, expansus supra nos rotunde, vocatur celum.

16. Ἡ πλατὺς [καὶ] ἀνωθεν ἐκτετατὸς οὐρανὸς ὅλης τῆς οἰκουμένης [ἐκτετατὸς] ΟΥΡΑΝΟΣ καλεῖται.

17 But this pavement here laid under our feet, and moated on this side and that with Waters, is the Earth.

17 Pavimentum autem hoc suppositum pedibus nostris, & circumffium hinc inde aqua, est terra.

17. Τὸ δὲ ἑδωκὸς τῆς γῆς, καὶ περικυκλωμένη ἀπὸ τοῦ ὕδατος ἐστὶν ἡ γῆ.

the morning approaches, & presently is darkness [evening day.] When it grows light we call it break of day; when night comes on, Twilight.

23 The Sun also causes the Spring by his yearly approaching unto us; and by his departure from us, the Autumn [fall of leaf.] and in both sides the vernal and autumnal Equinox: when he is at the highest [he makes] the solstice, & summer, and hot weather; but when he is at the least, he makes the shortest day, and begetteth winter and frosts.

24 From the Sun then ariseth principally the dimension [measuring] of times, because his circuit makes a Day: which is divided into four and twenty hours, an hour into sixty minutes: seven days make a week, seven weeks make a month, four months make up a year, a hundred years one age.

25 The Moon, deputy of the absent Sun, shines not by her own but by his borrowed light: whereby she being enlightened always in one half of her, doth not alwayes turn that enlightened face to us the inhabitants of the earth: therefore whilst she goes aside from him, she appears to us sometimes increasing [waxing] sometimes decreasing [waning,] now at full, now bosted [waning,] now halved [at second quarter,] now hooped [at prime,] now nothing [at change,] and she makes the night one while clear [light,] and another while dusky.

ortum venit auroa, moxque dicesit. Cum lucefecit, vocamus diluculum; cum noctefcit, crepusculum.

23 Idem Sol facit per annali sua ad nos propinquatione; autumnum vero, a nobis recessione: & utrobique æquinoctium, verum & autumnale: cum fertur summus solstitium, & æstatem atque æstium; brumam vero cum imus est, orditurque hyemem & gelu.

24 A Sole igitur exoritur primario temporum dimensio: quia circuitus ejus facit diem: qui dividitur in viginti quatuor horas, hora in sexaginta minuta: septem dies dant hebdomadam, harum quatuor faciunt mensem, duodecim menses constituunt annum, centum anni unum seculum.

25 Luna, vicaria abscentis Solis, splendet non suo, sed illius mutuatitio lumine: a quo irradiata semper media sui parte, non semper obvertit illuminatam ipsam faciem nobis habitatoribus terre: ideo dum ab illo divagatur, parer nobis jam crescens, jam deescens, jam plena, jam gibbosa, jam dividua, jam falcata, jam nulla; facitque noctem jam illustrem, jam sublustrem, jam illunem.

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25. otherwise lightles
[comets.]

26 Besides these two great
Lights, we see in a clear
[bright] night Stars of
three sorts: first the five
wandering ones (they call
them Planets) varying mo-
tion and distance, as well
from one another as from us;
pale Saturn, bright Jupi-
ter, Mars red-as-fire, Mer-
cury very glittering, and
beautifull Venus; which
goeth before the Sun, and
glistering in the morning
(for nine moneths) is nam'd
a morning star: but when
she follows the Sun, and
shines in the evening (for as
many moneths) the Evening
star.

27 Afterward the fixed
stars (that is, unmoved in
their distance among them-
selves) scattered through the
whole ethereal sphere, which
you may know from the Pla-
nets by their sparkling; for
these twinkl, they (the
planets) not so; besides that
also a quivering beam glan-
ceth [flashes] out from Ve-
nus and Mercury.

28 There are too some
poor little stars, which can-
not be seen without perspe-
ctive glasses; which scatter
their brightnes only about
themselves: as is to be seen
in that whitish circle stretch-
ed through the midst of
the starry heaven, which they
call the Milky way.

29 The stars of the third
sort are extraordinary ones;
very seldom appearing, ha-
ving baggy locks, or beards,
or tails; we call them Co-
mets: which whether they

26 Præter hæc duo lu-
minaria, vix nocte fere-
na triplices stellæ, pri-
mum erraticas quinque
(planetas vocitant,) va-
riantes motum & distan-
tiam, tam à se invi-
cem, quam à nobis;
Saturnum pallidum, Io-
vem splendidum, Mar-
tem rutilantem, Mer-
curium valde radian-
tem, Veneremque ver-
nustam, quæ Soleman-
tecedens, & mane co-
ruscans, (mensibus no-
vem) cognominatur lu-
cifer: Solem autem in-
sequens, & vesperti col-
lucens (totidem men-
ses) vespérugo.

27 Dehinc stellæ fi-
xas (hoc est, immotas
distantiis inter se) spar-
sas per totam ætheream
sphaeram, quas inter-
nosceas à planetis scin-
tillatione; hæc nam-
que scintillant, illi non
item; præterquam quod
etiam è Venere & Mer-
curio tremulum jubar
emicat.

28 Sunt & exiles
stellulæ, sine conspici-
lis inconspicue; quæ
circa se spargunt splen-
dorem duntaxat: ut
videre est in albido il-
lo circo, porrecto per
medium stellati cœli,
quem vocant viam la-
cteam.

Stellæ tertii generis
sunt extraordinariæ,
rarissime apparentes,
crinitæ aut barbæ,
vel caudatæ; nuncu-
pamus Cometas: qui ful-

αυγῇ, ἢ ἀπὸ τοῦ αὐτοῦ, ἢ ἀπὸ τοῦ αὐτοῦ.

26. Περὶ τούτων δύο φα-
νερῶν διακρίσει [ἴδι] ἐν το-
κῇ αὐτῇ [ἀποδείξει] περὶ
τῶν αὐτῶν ἀστέρων [ἀστέρων]
τῶν αὐτῶν φασγῶν [ἀστέρων]
τῶν αὐτῶν, ὡς Πλάτωνος ὁ μα-
θητὴς, κῆτος τὴν καὶ διακρί-
σις περὶ αὐτῶν, ἀπὸ τοῦ
αὐτοῦ τὴν καὶ αὐτῶν. Καί-
τοι ὁ ἕκτος, Ζεὺς, λαμπρὸς ἐστίν,
Ἀρης πυρρὸς, τὸν Ἑρμῆν
τὸν σφιδῶν ἀποστράτον, καὶ
τὴν Ἀφροδίτην [πυρρὸν] Ἀ-
φροδίτην, ὅπως φασγῶν αὐτῶν
τὴν ἡλίου καὶ ἑαυτοῦ [σφιδῶν]
αὐτῶν καὶ τοῦ αὐτοῦ ἐν τῇ
ἡλίου φασγῶν ἰσχυρὸν ἐστίν
τὴν ἡλίου καὶ ἐν τῇ ἡλίου
ἐλαμπύτητα ποσότητος μῆκος
ἔστι.

27. Μὲν αὖτε ταῦτα τοῦ ἀ-
παισῆς [στασιμῆς] τῇ ἀσ-
τρῶν (ὅτι ἴσθι, ἀμπαρῶντες
περὶ διαστάσεις ἐν αὐτοῖς) δι-
όλης αἰσθητικῆς διασπαρῶντες
σφαῖρας, ὡς ἀπὸ τοῦ πλάτωνος
τῇ ἀποδείξει [τῇ στασιμῶν]
τῇ διακρίσει ἐστίν, οἱ αὐτοὶ γὰρ
ἀποδείξει ἐστίν, οἱ δὲ μὴ πλὴν
ὅτι καὶ περὶ τοῦ αὐτοῦ φασγῶν
ἔξ Ἀφροδίτης καὶ Ἑρμῆος ἀ-
φαιρῶν.

28. Εἰσὶ δὲ καὶ ἄλλοι λε-
πτοὶ πνικτοὶ ἀστέρες, αὐτοὶ
διοκρεῖν ἀδύνατοι, οἱ αὐτοὶ ἰ-
σχυρὸν μόνον ἢ λαμπρότητα ἐν-
πικροῦντες ὅτι σκῆπτρον ἐν
ὑποδείξει τῇ ἡλίου φασγῶν
λαμπρῶν ἀπὸ μέρους τῇ ἀ-
στρῶν, ὅν Γαλαξίας κύκλον
καλοῦσιν.

29. Ἀστὴρ δὲ ἐν τῇ τῇ
ῥόγῃ ἀποδείξει ἐστίν, ἀσπ-
ρῶντες φανερῶντες, λαμπροὶ
ἔχοντες πρῶτον, ὅν ἡλίου φασγῶν
ἔξ Κομῆτας ὀνομαζο-
μεν, οἱ πνικτοὶ τὰς μακρο-
τάτας

blaze with a luster of their own, or borrowed, is uncertain.

geantne fulgore proprio an alieno, incertum est.

μερμηρὸς ἀφ' ὧν ἢ ἰδίᾳ αὐτοῦ ἢ ἐξ ἀλλοτρίας αὐτῆς, ἀδύνατον εἶναι.

C A P . I V .

Ignis sublunaris 30. gradus ejus 31. incendium 32. Flamma 33. Torris & carbo 34. meteora ignita 35. Fulgura 36. Fulmina 37.

Fire, with fiery meteors.

Ignis, cum meteoris ignitis.

Τὸ πῦρ σὺν πῦρ-ιμυτοῖς μετεωρίσιν.

30 You have belied the flarry fires not to be quench- ed: our sublunary fire is maintain'd by the father of things; this being spent it flakes [goes out:] it cherish- eth those things that are neer it by its warmth, it burneth those that are very neer by its burning-heat.

30 Contuitus es ignes sidercos inextinguibiles: noster sublunaris alitur pinguitudine re- rum; hac absumta, ex- stinguitur: fovet calore suo propinqua, urit ar- dore proxima.

• λ'. Τὰς ἑαυτῶν λαμπρί- δας ἀστέρας ἴσως περὶ αὐτῶν τὸ ὑποσταλάναι οἱ αὐτοὶ πῦρ τρέ- φουσιν πῶς οὐκ ὀλίγῃ, καὶ ταύ- τας κατανάλωσθαι, λοι- ποσίνωνται τῇ θερμότητι [τῇ δυνάμει] αὐτῶν τὰ πλησίον ὄντα θερμαίνει, τὰ ἄλλοις πῦρ-ι- μύσιν καὶ καίει [καίει].

31 Whatsoever is dry, is very easily set on fire, and straightway it glows & glim- mers, then it flames [is of a light fire,] and if it be blown, it blazeth, and being burnt up, it is turned into embers and ashes. But that which is moist, (and much more that which is wet) in the burning reaks, smoaks [smothers,] crackles, throws about sparkles.

31 Quicquid aret, id perfacile ardescit, & mox gliscit, tum flammatur, ac si perflatur, flagrat: crematumque redigitur in favillas & cineres. Quod autem humet, (multo autem magis quod madet) in ustione fumat, fumigat, crepitat, scintillas dis- jectat.

λα'. Πάν ἑαυτῶν [αὐτοῦ] πῦρ ῥαδίᾳ: πυρρῶνται, καὶ βίβας ἱμνησθῶνται, ἵπτε- τα φλογύνται, καὶ φυσῶν πε- ὀπρὸς αὐτῶν, καὶ πυρρῶνται- μέν [ἐκείνῃ] ἀποδύνται καὶ ἀποπυρρύνται. τὸ δὲ ὀ- υρὸν (πολλὰ γὰρ μέλλει τὸ διάσπασθαι) ὅν ὅτι πυρρῶνται τὸ βίβας, καὶ πῦρ, ἵπτεται, ἀπο- δύνται ἐκείνῃ.

32 The least spark, if it is light upon any thing made of straw, or tow, or other thing apt to kindle, easily sets it on fire: But you, that you may quench a fire, keep in [smother] the flame, or forthwith pour some water on it, or scatter the fewell.

32 Perexigua scintilla incendit facile, si in quicquid stramentitium, vel stupeum, vel alias flamme scere idoneum incidit: sed tu, ut incendiū restinguas, com- prime flammam confestim, vel affunde aquam, vel disjice fomitem.

λβ'. Ὁ ἀσπὴρ [σπινθήρ] ὅς ἐστι ἐλαχίστος ὅς πᾶν κάρειν ἢ συστειν ἢ ἀλλοτὶ καὶ ὑποστέμναι ἱμνησθῶν, ῥαδίως αὐτὸ ἱμνησθῶν. ἀλ- λὰ σὺ ἵνα τὸ ἱμνησθῶν ἀπο- σβέσῃς, διακώλυε τὸ φλογύνειν τὰ ἄλλα, συμπίπτει αὐτῶν, ἢ καὶ ὑδὸρ ὀπρὸς αὐτῶν, ἢ τὸ ἵνα- σμα διασπῶνται.

33 The flame is smok- set on fire, which cleaving to the chimney, and being thick- ned, is called soot, which is often to be swept [scrap'd] off, lest it take fire.

33 Flamma est ardens fumus: qui adhaerens fu- mario, (pissaturusque, di- citur fuligo, abradenda saepius, ne ignescat.

λγ'. Ὁ καπνὸς καὶ πυ- ρρὸς φλογὺς ἐστίν, ἐπὶ τῇ ἀν- τὴ καμίνῃ καὶ πυρρῶνται αὐ- τῶν [ἀσπὴρ] λεγόμεναι, σκα- λᾶναι σπορῶνται δύναιται, ὅς τὸ μὴ πυρρῶνται.

34 Wood being a fire you

34 Ignitum lignum.

λδ'. Ὡς οὖν πυρρῶνται πυ- ρρῶνται.

shall call a fire-brand, being
put out [quenched] a dead-
brand: but a little piece of
this, a coal; which if it glow-
eth still, is a live-coal.

35 Things parched with heat do send forth dry exhalations [steams,] which being carried up into the air, and there kindled, do stir up fiery meteors, presently disappearing; as are (1) falling stars, (2) flying dragons, (3) Jack in lanterns, Rowlands, [Will-a-wis's,] (4) also flashings, (5) lightnings, (6) chafmes [gaps,]

36 But when those steams
[damps] after they are set
in fire, are dashed amongst
themselves, and raise thun-
ders, and lightnings with a
dreadfull crack, then is
flashed, thunder, lightning,
that being astonish'd [thun-
der-struck] we are scard
[frighted].

37 The flame darted thence
is call'd the Thunder-bolt,
which disperseth it self in a
trice, and whatsoever is
stricken therewith it is on a
sudden pierced, dash'd in
pieces, and fall's down: and
sometimes is blasted [sing'd]
or quite burnt up.

vocabis torrem, extin-
ctum titionem: hujus
autem particulam car-
bonem: qui si etiamnum
candet, pruna est.

35 Res torrefactæ æstu emittunt exhalationes siccas: quæ in aerem sublimantur, ibique accensæ, excitant meteoræ ignea, subito disparientia: ut sunt (1) stellæ cadentes, (2) dracones volantes, (3) ignes fatui, (4) item fulgetra, (5) coruscationes, (6) chasmatæ.

36 Quum vero halitus isti post incensionem colliduntur inter se, ci-entque fulgura & tonitrua, cum terribili fragore, tum fulgurat, tonat, fulminat, ut attoniti expavescamus.

37 Evibrata inde flamma dicitur fulmen, quod se momento dissipat, & quicquid eo icitur, de subito penetratur, diffutitur, concidit: quandoque & amburitur, vel penitus comburitur.

ῥιζοειδὸν καὶ ἵσκιον, πρὸς τὴν
 ὀβελίαν, ἑλθὼν· καὶ πρὸς
 τὴν ῥίζαν καὶ τὴν ἵσκιν, ὅστις
 ὁ ἀπὸ τοῦ ἑλθὼν καὶ τὴν ἵσκιν
 ἔσται.

λα'. Τα ὁμιλῶντα τῇ χα-
ριτι αὐχμαρὲς ἐκτιμῶντες
ἀναδυομένους αἰτῶντες εἰς τὸ ἀ-
γαθὸν ὡς λαοὶ [μετανοήσαντες]
καὶ ἐφ' ὧν ἐδόξουν ὁ μισθώσαν-
τα περὶ αὐτῶν εἶναι, ἔξελ-
θόντες ἀρᾷ γένεσθαι ὅποια ἴ-
σιν, (α') εἰς τὴν δόξαν δόξαν-
τες, (β') εἰς τὴν κοίτην καὶ ἀφύπ-
(γ') Πολλὰ δὲ χα[ριτὶ] δίδου-
(δ') ἵνα γὰρ εἰς αὐτὰ, (ε') χα-
ρίτης [διακονήσιν], (ς') χα-
ρίσιν [βρίθωνται].

λς. Ὁ πόσις καὶ ὁ ἀνακὸς
 αὐτοῦ μιὰ τὴν φλογίζουσαν
 σπιρίδιον ἀλλήλους σφρα-
 γίσουσιν, καὶ ἡ σφραγὶς καὶ
 βεβαιότης τοῦ ὄνου [καὶ τοῦ
 ἐκπαινεμένου] τοῦ οἴνου, ὅτι ἡ
 σφραγὶς, βεβαιότης, καρπὸς
 αὐτοῦ καὶ ἡ ἐμβρυότης [ἡ ἐμ-
 βρυότης] μετὰ τὴν ἄφρα-
 γισιν.

λγ'. Ἡ φλόξ αἰδῶσιν ἐμ-
 τρεφόντων καὶ ἐκτρέφοντα κτε-
 ραυτός [σκηπτός, βίβλ.] λγγ-
 ται, ὅστις ἐν ἀκαρεὶ διασκορπι-
 ζέτω, καὶ ἅπαντα πᾶσι τοῖς ἀνθρώ-
 ποις ὁλοκαύτω παραστήσῃ διὰ
 φορέν [συνθελόν], καὶ πάντες
 αἰοῖσι τὴν καὶ σφαιρανταίαν, ὃ καὶ
 παντὺς ἐμπίπτειται.

C A P. V.

Aeris agitatio 38. Calor & frigus 39. aura, procella, turbo 40. Ventorum nomina 41. & vires 42. Terræ motus 43.

The Aire, with the
Winds.

38 The Aire is still in motion, (because expos'd to the shining [influence] of the stars) and that very probably for the growth of things: from hence its po-

Aër, cum ventis.

38 Aër agitur per-
petim, (quia expositus
radiationi fiderum) id-
que valde utiliter, ob
vegetationem rerum:
hinc eius status & fla-

Ὁ Ἄνρ, σὺν τοῖς ἀνι-
μοις.

23. 'Ο ἀνὴρ μὲν ἰσχυρὰ δια-
 κρινέται [ἐλευθερία] ὅσα ταῦτα
 ἡμῖν ἀφ' ὧν ἀκροατοὺς ἐκ-
 τισθεὶς, καὶ ταύτῃ λυσισπλά-
 γος διὰ τὴν αὐξήσασιν ἡμῶν
 ὅσων· ἐν δὲ ταῖς αἰσθήσεσιν αὐτῶν
 βίαιαι

flures and blasts are divers.

39 If it waxeth hot, then it varieth [groweth] & enlargeth is self without is self: when it waxeth cold, then it thickens, and winds is self within is self: on both sides if it be quiet, it stands: if mov'd, it blows; sometimes more gently, other times more vehemently.

40 A mild gale breasting [puffing] cherishes us; a business storm/bakeeth, throweth down, and battereth things: The whirl-wind turning is self round in a ring disturbs all things, till it grow calm and be still.

41 The principal [quarter] winds with their side-winds, and the rest inter-curring, have such like names. (see the brazen type.)

42 The North wind and East wind doe make rugged, bind, freeze: the South wind and West wind doe soften, loosen, thaw: The Etesia (or Easterly blasts) blow at some set times of the year, yet elsewhere otherwise.

43 The Aire also fills the hollow places under ground, the blasts whereof being there stir'd up, whilst they seek to break out, they make the Earth tremble, from whence are earth-quakes: while they break forth, they make it sink down, from whence falls [breaches.] &c.

tus sunt diversi.

39 Si calefcit, tum rarefcit, & dilatat se extra se: quum frige-scit, tum spissescit, & contorquet se intra se: utrobique si quiescit, stat: si commotus, stat; nunc lenius, nunc vehementius.

40 Lenis aura spirans focillat nos: impetuo-sa procella res quatit, procellit, profertur. Turbo circumagens se in gyrum turbat omnia, donec mirefcit & con- quiescat.

41 Cardinales venti cum suis medianis, reliquisque intercurren-ribus, habent nomina ejusmodi. (vide typum a-neum.)

42 Boreas & Eurusa-perant, adstringunt, geant: Auste & Favo-nius remolliunt, resol-vunt, regelant: Etesia flant statim temporibus anni, alibi tamen aliter.

43 Aer explet etiam subterreas cavernas, cu-jus flamina ibi concita-ta, dum erumpere quæ-runt, tremefaciunt ter-ram, unde terræmotus: dum erumpunt, cogunt eam desidere, unde la-bes, &c.

καὶ πρὸς πολλὰς εἰσὶν. 39. Ὅτεται ἄρ' θερμαίνῃ, τότε ἀραιούται [χρηνόται,] καὶ ἐαυτὸν καταπνέει [ἐκτείνει] εἰς τὰ ἔξω: ὡς δὲ ψυχρὸν αἰεὶ πικρύνεται καὶ συσπνέει ἐαυτὸν εἰς τὰ ἐνθ'· ἀμφοτέρωθεν ἀκίνητος αἰεὶ ἡσυχάζει, ὡς καὶ ἡμῶν πρὸς ἀπὸν ἀσπύρεται, ἀπὸν βλαπτεται.

40. Ἀὖρα λεπτὴ [σφοδρὴ] ἀπνέουσα διὰ πτερύγεσσιν ὅλην [καταρτίζει] βίαν [ἐκμαλύνει] ἀπαντα πάλιν [σφοδρὰ] ῥάπτει. ὁ ὁρμαίνων [καταδραμεύει, ἰσχυρίζεται] ὁ τὸν [καταρτίζει, σφοδρὰ] μὲν συσπνέει κυκλαίνου-σιν πάντα συνταρτάει, ὡς δὲ [ἀχρεὺς αἶ] σφοδρῶνται σπνέων [καταρτίζει].

41. Οἱ ἀρχαῖοι ἐκρίναντο οὕτως τοῖς ἀνέμοις: σφοδρῆσιν, ἄλλοι τι μὲν τοῦ πρὸν κειμένου, [σφοδρῆσιν ἀνέμοις,] τὰ ὀνόματα ἐχούσιν τοιαῦτα. (ὅρα τὸ τυπὸν χαλκοῦ.)

42. Βορέας [Βορέας] & Εὐρύς [Εὐρύς] τραχύνει, σφύρει, ἀπνέουσι Νότος καὶ Ζέφυρος ἀπνέουσι, ἀναλύει [χαλαροῦσι], ἀπνέουσι ἡσυχίᾳ οἱ Ἐτήσιοι ἀνέμοις [πυκνοῖς] ἔτεας χρόνους πνέουσιν, ἀλλὰ ἀλλοῦ μὲν ἄλλως.

43. Ὁ αἰὲρ καὶ τὰ ὑπογῆα αἰεὶ ἀναπνέει, ὅτε πνέοντα ἐκείνη ἀνέματα καὶ ἐξορμῶν ἐπὶ γῆνι ἀνέμωσι πνέει, ὅτε οἱ σφαιροὶ ἐν τῇ ἐπὶ γῆνι ἔξω [ἐκέρχονται] συνιέντων ἀντὶ τῆς βίαιότητος, ὅτε τὰ χερσύνεα, [οἱ ῥαχμοί,] κλ.

C A P. V I.

Aquarum origo 44^r. *differentia à sapore* 45. & *à fluxu* 46, 47. *Mare* 48. *simus, insula* 49. *vapores, nebula & nubes* 50. *ros, pruina, nix & i. plu-
via, imber, grando, uredo* 52. *stilla, bulla, spuma, stiria & glacies* 53. *halo, pavelius, iris* 34.

The Water, with wa-
try meteors.

*Aqua, cum aquae
meteoris.*

Τὸ ὕδωρ, σὺν τοῖς ἐν αὐτῷ
μετεωροῖς.

44 *Water springs from a
hidden-vein, it gusheth out
from a fountain, it trickles
through chinks, it flows on
plain ground: whose least
part is cal'd a drop, the
greatest a Sea.*

44 *Aqua scaturit è la-
tice, salic è fonte, manat
per rimas. fluit in pla-
no: cujus minima pars
gutta, maxima mare di-
citur.*

μδ'. Τὸ ὕδωρ ἐκ τῆς ἀρυοῦ
[πύσης] βλάσκει, ἐκ τῆς πη-
γῆς [κρῖναι] παρὰ δὲ, δια-
ρραδῶν [σπασσάντων] ποταμῶν,
ἐν τῷ πεδίῳ [ἐπιπέδῳ] δια-
ρρεῖ τὸ ὕδωρ ἐλαττοῦ μέρους
εὐαγρὸν, τὸ ἡμικροῖον θαλάσσιον
ἡγρὸν.

45 *Salt fountains are
cal'd salinæ [salt pits,]
sharp ones, acidulæ [the
wells;] hot ones, thermæ
[baths:] the first serv for
the boyling of salt, whose other
for physick-drink, and these
for the washing of the dis-
eased.*

45 *Fontes salis dicun-
tur salinæ; acidi, aci-
dulæ; calidi, thermæ:
illæ asserviunt deco-
quendo salis, istæ potio-
ni medicabili, hæ la-
vationi morbidorum.*

μδ'. Τὸν πηγῶν αἱ ἐλατω-
ραι ἀλοπηγὰς [αλῦσι] λέγον-
ται, αἱ δὲ ἑμμελῶς τὰ φάρμακα, αἱ
θερμαὶ θερμαὶ [βαλανεῖα]
αἱ αἱ μέρους τοῦ ἡμαδῶν τὸ
ἀλῆος, αἱ δὲ ποταμῶν φαρμακί-
α κλυαῖσιν, αἱ δὲ ποταμῶν τὰ λε-
ττοῦ τὰ ἀρρωστωμένων [μελα-
κῶς] ἰσχυρῶν [καρτερῶν].

46 *Becks [rills] issue out
of fresh springs, and flow to-
gether into little rivers
[streams,] then into large
rivers: floods running down
within their banks. But am-
nis is a stream flowing about
hither and thither: a Brook is
a stream gathered of rain-
waters running down swift-
ly [ainain.] a Landflood, is
a stream flowing out of its
own chands, & laying wast
the fields.*

46 *Rivi emanant è
scatebris; confluent in
fluvios, tum in flumina
intra suas ripas decur-
rentia. Amnis vero est
fluvius huc illuc cir-
cumfluus; torrens, flu-
vius collectus ex aquis
pluvialibus, rapide de-
fluentibus; eluvio, flu-
vius exundans è suis al-
veis, & devastans a-
gros.*

μδ'. Οἱ ῥέματα ἐκ τῶν ἀρυ-
ῶν αἱ ἡδὲ ποταμῶν [αλῶν]
συρρίπτον εἰς τοὺς ποταμούς, ἔ-
πειτα εἰς τὰς συμφοὰς ἐν τῇ
ὁρῶν κρηνηθῆναι. ἔστι δὲ κη-
λοσοφῶν ποταμῶν, ὁ ἐκ τῶν
φειγῶν [ἰνδῶν καὶ ἰνδῶν ἐν-
ερίων] πλὴν ὁ ὅστις
χειμαρρῶν, ποταμῶν ἔστιν ἡ
ὁμοειδὴς ὕδατι μὲν ἰσχυρῶς
ταρβύωντων ἢ δὲ ἐκ τῶν
ποταμῶν καταρραίων ἔστι τὸ
καὶ διαρραίων [καὶ] καὶ ἡμικρο-
νομένων ἐκ τῶν ἀρυῶν.

47 *Call that a stream,
where water streameth,
where whirled round, a
whirl-pool, & a gulfe, where
it supbeth up it self, a swallow
[quag-wires] an abyss [bot-
tomless pit,] where it is with-
out bottom. The water if in
any place it wants issue and
vent, swells, and spreads*

47 *Fluentum nuncu-
pabis, ubi aqua fluit;
vorticem & gurgitem,
ubi gyratur; voragi-
nem, ubi se ipsam ab-
sorbet; abyssum, ubi
expers fundi est. Aqua
sicubi destituitur pro-
fluvio, ac decursu, ibi
tument, ac se diffundit*

μδ'. Τὸ ὕδωρ ὅπου ῥεῖ, ῥε-
θρον καλεῖται: ἐν τῷ δὲ ἐν-
πλῶ, συρριπτόμενον αὐτὸ ἐν ἀ-
ρρωδῶν, βαρεθρόν αὐτοῦ ἐστὶν ἡ
ὁρῶν αὐτῆς πυγῶν ἐν. τῇ
ποταμῶν [ἐπιρροῇ] καὶ κα-
ταρραῖα [ἐκ τῶν] τῆς ῥε-
τῆς ἐκ τῶν ποταμῶν, ὕδωρ
εὐαγρὸν [ὑπερτασσομένη] γίνεται,
καὶ εἰς τινὰν [πλῆ-
ν] self

leys, steep & cragged rocks, and head-long gaping holes: here grassy turfs, there dry plains: elsewhere wet plasbes continually squeezing out moisture: and how't is clayie [clammy] here, elsewhere sandy, in other places stony.

res. profundasque valles: arduas & abruptas rupes, præcipientesque hiatus: hic herbidos cespites, ibi arida glabrata: alibi udas uligines, humorem semper eliquantes: & quam sit hic argillosa, alibi arenosa, a libi saxosa.

εἰς δὲ τὰς καὶ μὴ ἐν ὕδατι τὰς
δὲ, βαθείας τὶ τὰς κοιλὰς
[τὰ ἀρχαί], ἀποστράσσας
[ἀνὰ πῆλιν] καὶ ἀποστρίβας τὰς
πύργους, καὶ δὸς ὅσον μὴ [κατα-
μαρ] τὰ χάρματα [καρ-
μα] ποιεῖν χρυσὸν ἀν-
σεῖα, ἀλλὰ τοὶ καλὰ δὲ καὶ
λακκὰς, ἵδ' ὅπου διυγρὰ τὰ
τῶν ματῶν, ἢ καὶ ὅπου αἰεὶ ἀν-
διδόντα καὶ ποιοῦν μὴ ἀδὲ
ἀργυρίων, ἀλλὰ χρυσῶν μα-
δὲς, ἀλλὰ χρυσῶν μαδὲς
ἀρχαί.

56 If you could but behold its inward parts, you would see it full of passages and dens: which vapours break thorough, and moistures soak thorough: of which, (severally growing together) fossils and minerals are generated.

56 Si queas intueri ejus interiora, videres plenam meatuum & specuum: quos vaporatio- nes perfiant, & fluores perfuunt: è quibus (diversimode coalescentibus) generantur fossilia & mineræ.

ἦ δ' ἐὰν ἴδῃς αὐτῆς ἐν-
δοῦς ἐξ ὧν ἐκτείνονται
τὰς ἀποστράσσας καὶ ἀποστρίβας
τὰς πύργους, καὶ δὸς ὅσον μὴ
ἀνσεῖα, ἀλλὰ τοὶ καλὰ δὲ καὶ
λακκὰς, ἵδ' ὅπου διυγρὰ τὰ
τῶν ματῶν, ἢ καὶ ὅπου αἰεὶ ἀν-
διδόντα καὶ ποιοῦν μὴ ἀδὲ
ἀργυρίων, ἀλλὰ χρυσῶν μα-
δὲς, ἀλλὰ χρυσῶν μαδὲς
ἀρχαί.

57 If you bruise or crumble a clod, it will be dust: if you mix it with water, muddy clay: but jogled water leaveth mud behind it: we tread dirt [mire] under our feet.

57 Glebam si teris, aut frias, pulvis erit; si diluis, lutum: sed turbida aqua deponit limum: pedibus calcamus cœnum.

ἦ δ' ἐὰν ἴδῃς αὐτῆς ἐν-
δοῦς ἐξ ὧν ἐκτείνονται
τὰς ἀποστράσσας καὶ ἀποστρίβας
τὰς πύργους, καὶ δὸς ὅσον μὴ
ἀνσεῖα, ἀλλὰ τοὶ καλὰ δὲ καὶ
λακκὰς, ἵδ' ὅπου διυγρὰ τὰ
τῶν ματῶν, ἢ καὶ ὅπου αἰεὶ ἀν-
διδόντα καὶ ποιοῦν μὴ ἀδὲ
ἀργυρίων, ἀλλὰ χρυσῶν μα-
δὲς, ἀλλὰ χρυσῶν μαδὲς
ἀρχαί.

58 White clay is clammy [tough] fit for potters uses; marl fat, good for dunging of ground: chalk and oker colour'd, convenient for paints: of this being burnt red lead (ruddle) is made: all which are the beginning of minerals.

58 Argilla est terra renax, figlinis apta: marga pinguis, idonea sterco- randis agris: creta & ochra colorata, conveniens pigmentis: ex hac exulta fit rubrica: quæ omnes mineralium in- ceptio sunt.

ἦ δ' ἐὰν ἴδῃς αὐτῆς ἐν-
δοῦς ἐξ ὧν ἐκτείνονται
τὰς ἀποστράσσας καὶ ἀποστρίβας
τὰς πύργους, καὶ δὸς ὅσον μὴ
ἀνσεῖα, ἀλλὰ τοὶ καλὰ δὲ καὶ
λακκὰς, ἵδ' ὅπου διυγρὰ τὰ
τῶν ματῶν, ἢ καὶ ὅπου αἰεὶ ἀν-
διδόντα καὶ ποιοῦν μὴ ἀδὲ
ἀργυρίων, ἀλλὰ χρυσῶν μα-
δὲς, ἀλλὰ χρυσῶν μαδὲς
ἀρχαί.

C A P. VIII.

Succi minerales unde generentur 59. Liquabiles sunt sal, alumen, &c. 60. Inflammabiles, sulfur, &c. 61. friabiles 62.

Mineral juices.

Succi minerales.

Oi χυμοὶ ὀρυκτοί.

59 Mineral juices are bred (of a various form and use) if so be the mineral moisture do but grow toge-

59 Minerale succi generantur (variz formæ & usus) si mineralis fluor coalescit tantum

ὅδ'. Oi χυμοὶ ὀρυκτοί χυ-
μαὶ τῶν ὀρυκτῶν οὗτοι τῶν τῶν
ὀρυκτῶν καὶ ἡ χυμὸς, εἰ ἂν ἐν ὕδατι
ὀρυκτῶν ὡς αὐτοὶ αἰσθάνονται
τῶν

64 Lead is the rawest; out of which is yet vermilion [red-lead] for pictures: and Ceruse [white-lead] for plaisters: and Lithargy for the glazing of pots.

65 Tin [pewter] is more excellent, and a little harder: Iron is the hardest, yet it is fretted with rust: but when it is purifi'd. and is more hardened, it becomes steel.

66 Copper is cover'd with green rust [verde-grais] but being mixt with ore is made Lutton, better to be cast then to be hammer'd; because of its brittleness.

67 Silver is more pure then those: yet nevertheless is hath its drop.

68 Gold is the most pure, therefore the most weighty [massy] especially the best & finest: which put in to the crucible even an hundred times, loseth nothing of its substance, nor doth it feel any rust.

69 Talck is also of the nature of metallis, which yet doth not endure to be melted, nor to be hammer'd because of its untameable hardness: when on the other side quick silver never grows hard; for it is alwayes moist, although it wetterh or moisteneth nothing.

70 Electrum [amber] is the mixture of metals.

64 Plumbum est crudissimum; e quo paratur minium, pro picturis; & cerussa, pro emplastris; & lithargyrum, pro incrustatione fictilium.

65 Stannum est excellentius, & paulo durius: ferrum durissimum, aroditur tamen ferrugine: sed quando depuratur, magisque etiam eduratur, fit chalybs.

66 Cuprum obducitur ærugine: cadmix vero commixtum fit orichalcum: melius fundi quam rundi aptum, ob suam friabilitatem.

67 Argentum est purius istis: habet nihilominus suas scorias.

68 Aurum est purissimum, idcirco ponderosissimum: præsertim obryzum: quod immisum catillo vel centies, deperdit nihil substantiæ, nec sentit ullam rubiginem.

69 Talcum est etiam metallaris naturæ, quod tamen nec liquari patitur, nec malleari ob indomabilem duritatem: cum ex adverso argentum vivum nunquam durescat: liquet enim semper, licet nullam rem humectet, aut madefaciat.

70 Electrum est mixtura metallorum.

ἔδ'. Ὁ μέλαν δὲ ὁ μεταλλῶς ἐστίν, ἢ ἡ παραπλάσιος ἢ ἡ γεραιότερος ἢ ὁ σκληρὸς [τὸ σκληρὸν] πῶς ἐμπλάστους τὴν ἡμετέροις, ἐκαστὸν τῆς ἡμετέρας σκευῆς κοινὸς ἀπὸ τοῦ αὐτοῦ.

ἔε'. Ὁ χαλκὸς ἐστὶν ὁ ἰσχυρὸς καὶ ὁ σκληρὸς καὶ ὁ μέλαν, ὁ σκληρὸς αὐτὸς καὶ ὁ μέλαν, ὁ μέλαν δὲ τοῦ ἰσχυροῦ καὶ τοῦ σκληροῦ δὲ καὶ ὁ μέλαν ἐστὶν ὁ σκληρὸς καὶ ὁ μέλαν.

ἔε'. Ὁ χαλκὸς ἐστὶν ὁ ἰσχυρὸς καὶ ὁ μέλαν, ὁ μέλαν δὲ τοῦ ἰσχυροῦ καὶ τοῦ σκληροῦ δὲ καὶ ὁ μέλαν ἐστὶν ὁ σκληρὸς καὶ ὁ μέλαν.

ἔε'. Ὁ ἀργυρὸς πύρρον καὶ ὁ σκληρὸς [αὐτὸς ὁ σκληρὸς], ἀλλὰ καὶ μέλαν ἢ ὁ μέλαν, ὁ μέλαν δὲ τοῦ ἰσχυροῦ καὶ τοῦ σκληροῦ δὲ καὶ ὁ μέλαν ἐστὶν ὁ σκληρὸς καὶ ὁ μέλαν.

ἔε'. Ὁ χρυσοῦς καὶ ὁ σκληρὸς καὶ ὁ μέλαν, ὁ μέλαν δὲ τοῦ ἰσχυροῦ καὶ τοῦ σκληροῦ δὲ καὶ ὁ μέλαν ἐστὶν ὁ σκληρὸς καὶ ὁ μέλαν.

ἔε'. Τὰ μέλανα καὶ ὁ μέλαν ἐστὶν ὁ μέλαν, ὁ μέλαν δὲ τοῦ ἰσχυροῦ καὶ τοῦ σκληροῦ δὲ καὶ ὁ μέλαν ἐστὶν ὁ σκληρὸς καὶ ὁ μέλαν.

ο'. Ἡλεκτρον ἐστὶν ἡ τῆς μέλανος καὶ τοῦ σκληροῦ.

C A P. X.

Lapis quid 71. Vulgarium lapidum species 72, 73, 74. Gemma 75, 76, 77. Crystallus, margarita, corallium 78.

Vulgar and pretious stones.

Lapides vulgares & pretiosi.

Οἱ κοινὰ καὶ οἱ τίμιοι λίθοι.

71 A stone is earth

71 Lapis est indurata

οἶ'. Λίθος ἐστὶν ὁ σκληρὸς καὶ ὁ μέλαν.

hardened, which being ground
small is cal'd sand [grit,]
but this being grosser [cour-
ser] gravel.

72 The sand-stone is sandy and rough: the pumice is full of holes, and like to a sponge: the slate is smooth and of a black colour, (it serves for writing tables and covering of houses:) I-ving-glass may be cleft into clear thin plates: the lime-stone is to be burned into lime and plaster: the brim-stone may be set on fire and burned.

73 - With a flint we strike
fire: we sharpen blunt sooles
with a whetstone: we try me-
tals with a touch-stone: we
draw iron with the load-
stone: with the blood-stone
we stanch blood: with an
Emeraud we cut glass.

74 A greater stone lying
along on the ground, whether
it stands out, or lies hid, is
saxum; sticking out, a rock
and crag [cliff;] if very
hard, yet such as may be
made smooth, 'tis call'd a
marble.

75 A small little-stone
shining & glistering [glan-
cing] is called a jewel: if it
hath a little cloud, [speck]
or roughnes, it is naught.

76 The Carbuncle, which
is of the colour of flame : The
bright [Sparkling] Ada-
mant [Diamond :] The wa-
teris/ [Jacinth : the green
Engrauld : the faster, some-
what green, (yet speck with
bloody spots : The azure
[blew] Sapphire : The gol-
den Topaz : The bloody Ru-
by : are all choice gemms.

terra, qui comminutus,
dicitur arena: hæc au-
tem crassior, glareæ.

72 Tophus est arena-
ceus & scaber: pumex.
multicavus & spongio-
sus: lapis fissilis, laxis
& atricolor (inervi-
scriptoriis tabellis, stru-
turiq; tectorum): phen-
gites fissilis est in pellu-
cidas lamellas: calcarius
ustulandus in calcem &
gypsum: bituminosus
inflammabilis & exusti-

73 Silice elidimus ignem : cote acuimus
ferramenta rerusa : coti-
cula probamus metalla :
magnere attrahimus fer-
rum : hæmatite sistimus
fanguinem : smirite scin-
dimus vitrum.

74 Saxum est major lapis, jacens humi, sive exstet, sive lateat: scopulus & cautes, prominens: prædurus, & tamen lævigabilis, marmor dicitur.

75 *Lapillus exiguus*,
lucens & micans, gemma
dicitur: si habet nube-
culam, aut scabritiem,
vitiosa est.

7. Eximiae gemmae sunt, carbunculus, flammeus: adamas, præniti- dus: hyacinthus aqueus: smaragdus, viridis: jaspis, subviridis, (inter- punctus tamen maculis sanguineis;) sapphirus, caerulea: topazius, au- reus: rubinus, sangui- neus.

ρωθεῖσιν, ὅστις τρεῖς, ἄμα
 μ[ἄμαδος] ἢ ἰσχυτὶς
 ὅστις ψάμαδος [ψάμμε ψη-
 φος] λέγει.

οὐ. Πᾶσι [ἀνθρώποις] ἀμ-
μώδης τι καὶ τρυφὴ ἐστὶν ἢ
μισσηρὴς, παλαιοὶ δὲ τι καὶ
συνήθως ἐλπίοντες,
λαοὶ καὶ μάλα χρεῖς (πινυ-
κίοις γυμνασίοις καὶ ἄλλοις
καὶ καλὰς ἐκταταῖς ἡρώ-
δης) φιλῆται ἄνθρωποις ἐπὶ τὰ π-
παλὰ διακρίνεται ἡ ἀσθένεια ὅ-
τε καὶ εἰς τὴν κατὰ καὶ τὸν
πρῶτον ἀσφαλίτης φλόγιμος
ἐστὶ καὶ καὶ σῶμα

[illegible]

οδ'. Ἡ πέτρα, λίθος ἐστὶν
 ὑπομαρτυρίας [μαρτυρίας]
 ἐπὶ τῆς γῆς καίματος, εἴτε
 πυρρῶν, εἴτε λειψάνων· ὁ
 σκόπελος [σκόπελος] καὶ ὁ
 σπινθὴρ [σπινθὴρ] λίθος ἐξ-
 ἔχου [πυρρῶν καὶ λειψάνων]· ὁ δὲ σκλι-
 ρός, ἀλλὰ δὲ καὶ λειψάνος,
 μέγιστος λίθος.

οι. Ὁ λίθος σμικρὸς [λί-
θας] λάμπων τι καὶ ἀσθ-
πίων, ὃ λίθος λέγει. ἥ τις
νικηθεὶς ἢ τραχηθεὶς, ἐκ-
φανίζεται.

ος· Αι τιμωι κατ' ἐξουλι
λιδου ανθρωπινης φανορηθης·
αδελφαις κατ' αμαρτιας· Ιακωβ
δος [χρυσολιδος]· ην υδρεαθ-
ου· σιμεων· ο· χυλδα· ια-
σσαι· εσχαλαι· (στητη ομωε
στημεις ποτι αιματιν διδοι)
σαταρη· [η ερεσπις]· κυ-
αη· τοπαζιον· χυσοβ· πυ-
ρεσπος· αιματιν διδοι.

77. The Sarda (now the Cornidae) and the Garnet; both red; the Agate in a manner saffron, are somewhat baser [cheaper.]

78. Crystal is found in stony holes, (in the form of a six-corner'd discle,) Pearls in the bellies of shel-fishes: Coral is a sea shrub, growing to a rock under the water, and being drawn forth into the aire, grows hard as a stone, and red.

77 Paulo viliores sunt, sarda (nunc carniolus) & granatus, uterque rubens; achates quodammodo croceus.

78 Crystallus reperitur in lapidosi antris, (forma hexagonę stirię,) margaritę (uniones) in ventribus concharum: corallum est marina arbuscula, potę subaqueę adnascens; in aurasque protracta lapidescens, ac rubescens.

οζ'. Εὐτιλίστεται δὲ ὁλίγον ἢ σπέρμα (παλαιὸν καρπὸν) καὶ ὁ καὶ χρυσοῦν; ἡ ἀγία ἐστὶν ἡ θυμαρίνη ἀχάτης τοῦ ποταμοῦ καὶ ἀκρονέου.

οθ'. Τὸν κρυστάλλον ἀναγνῶντες εἰς τὴν ἑξάγωνον στίρην, (ἡ ὁμοίη τῇ ἑξαγώνου στίρην) ὅπου δὲ μαργαρίτας εἰς τῶν καρχαίων καὶ ὁμοίων· τὸ κοράλλιον δὲ ἀναδύεται ἐκ τοῦ θαλάσσιου ὕδατος, καὶ εἰς τὴν αἰέρα ἐλθὼν ὥσπερ λίθος, καὶ ἐρυθρὰ.

C A P. XI.

Stirps quid 79. Fungus quid 80. Tuber quid 81. Fungorum species 82. Stirps vera quid, & quoruplex 83.

A plant in general, and toadstools in special.

79 A plant [stem] bumps forth out of the earth, whereat cleaving by its root, it shoots out with the rest of its body into the aire, and sucking in moisture by its sapes [strings,] & turning it into juice, and digesting it, it thrives, looks fresh, and grows green: wanting that juice, it fades, flags, withers, dries away.

80 The toadstool is the first draught of a plant; it takes root downward, but weakly, it stalks upward indeed, but doth not leave, but is clusterd into a softish round lump, straked [ridged] on the lower side.

81 A puff. (the lowest [meanest] of the toad-stool kind) contains it self under ground, nor doth it swell forth, nor root below it self, covering it self only with a thin rind: whence it is called the brain of the earth.

Stirps in genere, & fungi in specie.

79 Stirps protuberat ē terra, cui inhærens radice, germinat reliquo corpore in aerem, imbibensque humorem fibris, eumque convertens in succum, & digerens, alescit; vigescit, virescit: destituta succo languescit, flaccescit, marcescit, arescit.

80 Fungus est rudimentum plantę: radicescit deorsum debilititer, caulescit quidem sursum, non ramen frondescit, sed concorporatur in orbicularem massam molliculam, inferne striatam.

81 Tuber (infimum fungini generis) continet se sub terra, nec extuberat foras, nec radicat infra se, obtegens se tantum corticella: unde dicitur callus ter-

Τὸ φυτὸν ἔστι ῥίζα; καὶ εἰ μύκητις καὶ εἰς θ'. οθ'.

οθ'. Τὸ φυτὸν ὄργα ἐκ τῆς γῆς; ἢ σποροφυτὸν τῇ ρίζῃ, εἰς αἶρα τῇ ῥοιπῇ σῶματι βλαστάνει, καὶ διὰ τὴν ῥίζαν ἢ ἑμψύματα σποροστέλλον, καὶ εἰς χυμὸν [σπὸν] αὐτῷ τρεπόμενον, καὶ διαπύπτον, ἀνατρέφεται, ἀκμαίεται, δαίεται· ταύτης δὲ σπορὸν ἀπανθίζει [φυλλορρεῖ], μαλαίνεται, & σπένδι, & ξηραίνεται.

π'. Ὁ Μύκης ἐστὶν ἀρχὴ τῆς τοῦ φυτοῦ, ὡς ὁ ὀλὴ κατὰ ἀδινῶς; καὶ ἀναδύεται ὡς ἀνὰ ὀδόν; ἀλλὰ οὐ φωνάζει, συσσωμαίνεται δὲ εἰς κυκλικὸν ὅτι ὄργον ἀπάλον, καὶ τῶτον κατὰ δυνεῖς ὁρμαίνει ἔχοντα.

πα'. Ὁ Τύβον (τὸ κατώτατον τῆς ῥίζης μύκητος ὅμοιον) ὡς τῆς γῆς καὶ δαίτης, ὡς ἀσπαραγῆς ἔχει, οὐδὲ ριζοῦται κατὰ τὸν δυνεῖς καὶ ὀδόν; ἀλλὰ μόνον φλοιὸν δαίτης ὡς ὀδόν; τῆς γῆς.

B

81 of

with its leaved: Quotgrass
creeping along the ground:
Trifolium, and infinite others.

87 The herbs afford us
for eating, either leaves, or
roots, or fruits belonging to
pot-herbs.

88 Lettice, orage, &c. yield
leaves, but especially cole-
wort: which first being sown,
then transplanted, becometh
headed: but shooting up in-
to an higher stalk and longer
leaves, is called a Cabbage:
but Spargus [asparagus]
gives stalks, the artichoke
little heads.

89 The Rape [Turnip,]
the Navon, and the Radish,
which are white; the Pars-
nip, which is pale; the Skir-
wit, which is yellow; the
Beet, which is red; afford
roots somewhat long: but
the Onion, Garlick, Leek
give bolled-roots: these of
the bolled kind have stalks
in stead of leaves; and the boll
of the Onion is resolv'd into
coats [pils,] the little boll of
the Garlick and Leek into
cloves.

90 Pot-herb fruits, Cu-
cumers, Melons, Pompions,
are almost in the form of a
rowler: of which the greatest
kind, is a gourd: the straw-
berry-bush giveth strawber-
ries.

91 The fruits of the earth
bring grains [kernels:] those
which are eared in ears,
those which are huld in huls,
those which are shal'd in
shales: of which the first and
second are call'd Corn; these
last Pulse.

92 Corn raiseth it self up
into a blade, jointed with

centinodium (polygo-
num) serpens humi: tri-
folium, aliæque infini-
ta.

87 Olera nobis præ-
bent ad comeduram fô-
lia, vel radices, aut fructus
oleraceos.

88 Folia præbet lactu-
ca, atriplex, &c. imprimis
vero brassica: quæ prius
sata, post transplan-
tata, fit capitata: succer-
escens vero in caulem ab-
tiores, & extensa folia,
dicitur crambe: sed as-
paragus dat rhyrsofos, sco-
lymus capitella.

89 Longiusculas radi-
ces suppeditant, rapum,
napus, raphanus, quæ
albent; pastinaca, quæ
paller; fiser, quod flavet;
beta, quæ rubet: at
bulbosas radices dat
cepe, allium, porrus: (hæ
bulbaceæ habent loco
foliorum thallos:) res-
olviturque bulbus ce-
pæ in tunicas, bulbu-
lus allii & porri in nu-
cleos.

90 Fructus oleracei,
cucumeres, melones,
pepones, sunt fere cy-
lindracea forma: quo-
rum maximum genus,
cucurbita est. Fragaria
dat fraga.

91 Fruges adferunt
grana: spicata quidem
in spicis, paniculata in
paniculis, filiquata in
filiquis: quarum istæ &
illæ frumenta dicuntur,
hæ legumina.

92 Frumenta erigunt
se in culmum, interstina-

κλῦ αὐτῶν ἀνάγει τὰ ἑνὶ
ἀνθρώπῳ ἱκανοὶ χαλεπὴ τρι-
φυλλων, καὶ ἄλλα πολλὰ πα-
ραλλοία.

87. Τὰ λαχανικά μὲν πλεονε-
κτείνονται ὑπερβαίνει τὰ ὅπλα,
ἵτοι τὰς βίβας, ἵτοι δὲ καρποὺς
λαχανώδεις.

88. Τὰ φύλλα παρέχει ὀρεῖ-
δάς, ἀπὸ ὁραξίης, καὶ μαλίστα
ἀνὰ γὰρ ἐστὶ μὲν ἡ ἀντιπροσώ-
παστα, ἡ ὅρα δὲ μετὰ τὴν
τιβοῦσιν, παραλλοιόδης ἡ ἰσχυρὴ
ἡ ἀσπαραγγοῦ δὲ εἰς χυμὸν
ὑψηλότερον, καὶ ἐν τῇ ἰσχυρᾷ τὰ
φύλλα, καὶ ἐν μὲν παραλλοιᾷ καὶ
ἵτοι δὲ, ἀσπαραγγοῦ δὲ ὀρεῖ-
σας δίδωσιν, ὃ δὲ σκόλυμον
καρπαλλοία.

89. Τὸν μῖνον τὰς βίβας
ἐκπορεύεται ὑπερβαίνει, βενί-
αυας, λυκαὶ ὀρεῖσας: σταχυ-
τὸν ὅρα δὲ οἰστέρον ἔχει δὲ
τὸν πλεονεκτήσει δὲ ὀρεῖσας, καὶ
βίβας παραλλοιᾷ δὲ δίδωσιν, καὶ
μῖνον, σκόλυμον, ἀσπαραγγοῦ
ταῖς ὀρεῖσας βολοῦσιν δὲ δακτύ-
λῳ φύλλον ἔχει, καὶ ἀνὰ πλεονε-
κτείνονται ὃ μὲν ἡ ἀσπαραγγοῦ
λοποῦς ὃ δὲ ὀρεῖσας καὶ ἀσπαραγγοῦ
ἀνὰ πλεονεκτήσει δὲ δίδωσιν.

90. Τὰ ἐκπορεύεται λαχαν-
ικά μὲν οἰστέρον, μαλίστα πο-
νιες, ἀνὰ γὰρ ἐστὶ καὶ ὀρεῖσας
ταῖς, ἀνὰ γὰρ ἐστὶ καὶ ὀρεῖσας
κύνθου ἡ καμῖνα τὰ κα-
μῖνα δίδωσιν.

91. Τὰ ἀσπαραγγοῦ [ὀρεῖ-
σας] καὶ καμῖνα ἀσπαραγγοῦ τὰ
μὲν ἐν τῇ σπικῇ, τὰ δὲ ἐν τῇ
ἀνὰ πλεονεκτήσει [τῇ καλῇ] τὰ δὲ ἐν
τῇ λόρῳ [ἀνὰ πλεονεκτήσει] ἡ
κύνθου μὲν οἰστέρον, ταῖς δὲ
ὀρεῖσας καλῇται.

92. Σπικὰ ἐκτείνονται μὲν
τῇ καλῇ μὲν ἀσπαραγγοῦ, κα-
λλοία
B 2

little knots; but it coppeth it self, either into an ear, which keeps the grain warm with husks, and fenceth it with beards (although there are also some naked, without beards [hawns]) as wheat, barley, bread-corn [spelt,] Indian maiz, or into a hul [buse,] lapping up the kernels as in a swath-band, as Oats, Rice, Millet, Panick, Beech-corn [buck,] Turkey wheat.

93 Pulse hath a weaker stalk, although knotted too; and in stead of ears, scales closing in the grain, in cods, as we may see in the bean, pease, oare [thered-pease,] welsb-pease, lupin, vetch, lentil, chit-pease.

94 Flax, hemp, and the nettle are appurtenances of corn-fruits, commendable for yarn.

95 To those that are for food pertain such as are for sauce: which afford for cookery, either leav; as sorrel, endive, water-creffes, &c. serving for saltens; or little grains, as mustard, cummin, caraway, dill, anis, fenil, coriander; or flowers, as saffron; or roots, as the carot, calamus, galingale, zedoarie, ginger, &c.

96 Garland-herbs are flowry and sweet, of which they wreath garlands, [coronets,] chaplets, and nosegays for posies: to wit, violet, piony, gilly-flower, flower-gentle, majoram, the lilly, tulip, &c. yew, (out of which is made Indico)

Aut geniculis, eacuminant vero se, aut in spicam, foventem graná glumis, pramunientemque ariflis (quanquam sunt & muticæ) ut triticum; hordeum, ador (spelta, zea) triticum Indicum: aut in paniculam, complectentē granula fasciatam, ut avena, oryza, milium, panicum, sagopyrum (frumentum Saracenicum.)

93 Legumina habent scapū debiliorem, tametſi etiam genicularum; pro spicis autem filiquas, includentes grana valvulis, ut videre est in faba, piso, ervo, phaeolus, lupino, vicia, lente, cicere.

94 Additamenta frugum sunt, linum, cannabiz, & urtica, flamine commendabiles.

95 Ad escarias pertinent condimentaria: quæ conditioni dant aut folia; ut acetosa, endivia, nasturtium, &c. acetiarii servientia; aut granula, ut sinapis, cuminum, carum, anethum, anisum, foeniculum, coriandrum; aut flores, ut crocus; aut radices, ut raphanus major, calamus aromaticus, galanga, zedoaria, zingiber, &c.

95 Coronaria herbulæ sunt floridæ & odoratæ, è quibus vient fæta, corollas, servias, pro olfactoriis: nimirum violeta, pæonia, caryophyllus, amaranthus, amaracus (majorana,) lilium, tulipa, &c. ifatis, (ex qua

ρουρουτα δὲ, αὐτὸ εἰς σελήω, τῷ ἰλύτῳ τῷ κόκκῳ συνέχοντα, καὶ τῇ ἀντίει [ἀντίει] πλεονάζοντα (καὶ αὐτοὶ εἰσι καὶ κολοσῶ) δὲ πυρρῆς, κρεῖττης, ζῆα [ἐλυσσας] ἱρύσιμον [μυζα] ἢ εἰς ἀντέλλω συμπλέκοντα τῷ κόκκῳ οἰονεὶ σπάρτα, αἰς βερεμ [αἰς βερεμ] ὄρυζα, κίγχε, μιλίν [ἰλιμ] φηροπυρρῳ.

93. Ὁσπερ [χρόνον] ἀνένιστον ἔχει τὸ δύρεν, καὶ τῷ καὶ διαρροῦν ἄλλο τῷ σελήω δὲ τῷ λόβῳ ἐκκλείοντα τῷ κόκκῳ: θήκας [κίττω] τίσις πον, αἰς σκοπῆν ἔστιν ἐκ κῶμα, πῶφ [λακίθ], ὀρεβ, φασιόλῳ, δέριμ, βελίω, φακῇ, ἱρίκινδῳ [λαδύρε].

94. Λίνον, κάνναβιν, καὶ ἀκανθῶν [κρίδω] σήμονι [κρη] ἱπαννίλ, τοῖς σπέρμοις ποροδότην ἐστ.

95. Τοῖς ἰσοδύμοις [πρω] ξίμοις] ποροσύνκων αἱ ἱμβαμματιὰ, αἱ τῇ ὀλοποιῇ διδόναν, ἢ τὰ φύλλα ὅς ὀξάλις [λαπάθιν], σέρις, κάρδαμον, κλ. τοῖς ὀξυβάφοις ἱπωφίῃ ἢ τῷ κόκκῳ, αἰς σίνυπι, κύμνον, κάρ, ἀνδον, ἀνισον, μύρεθρον, κόριον [κορίαν] ἢ τὰ ἀνδ, ὡσπερ κρόκῳ ἢ τὰς ῥίζας, αἰς ῥάφανον, κάλαμῳ ἀρωματικῷ [μυρρίκιν], κύππερ, βαθυλάνιν, ζάδουρα, [ξιδουρία], ζιρίκιν, κλ.

96. Αἱ στεφανώματα πῶν εἰσὶν διανθείς τι καὶ διόδεις, ἐξ ἧν σπλόνον ἱλκοὶ στέφανοι, στεφανώματα, ἀμύντα εἰς τὰ ὀσφρανθήρια. Ἰκλον, ὅτι, ἰον, παινία [γλυκυσίν], καρύφυλλῳ, ἀμύρενιν, ἀμύρενῳ [σάμψυρον] κρεῖνον [λίριον] τυανθ

and madder, belong to dyers.

conficitur Indicum) & rubia; tinctoriz sunt.

λίπη, κλ. ισότης, (ἔξ ἧς διαγί-
ναι τὸ ἰνδικόν) καὶ ἰρυθροχρ-
αίν, βαφικὰ εἶσι.

57 Of the medicinal herbs, some are garden ones, as hyssop, lovage, mint, &c. some wild herbs, as angelica, the lady of the valleys, stonewort (finger-fern,) &c. the rest generally field-herbs; betony, centory, succory, em-
plantain, &c.

97 Medicamentofa-
rum aliquæ sunt horten-
ses, ut hyssopus, levisti-
cum, mentha, &c. ali-
quæ sylvestres, ut ange-
lica, lilium convallium,
scolopendrium, &c. Cæ-
teræ fere campestris; be-
tonica, centaureum, ci-
chorium, enula, melissa,
plantago, &c.

ἥς. Τῶν ἰατρικῶν ἢ ἀγρί-
οισιν ἡμῶν (καταμαί), ὡς ὁ
ἵσσωπος, λίγιστον, μέντιον
(ὑψόχην), κλ. ἢ τῆς ἀγρίας, ὡς
παύλας [παύλας], ἀνθί-
νισ [προπόδιον], σκόλοδον
δριον, κλ. ὡς καὶ τὰ χερσὶν
καθάρια, βετόνικα, κενταύ-
ριον, κίχουρον, ἐλάγιον [με-
λυσ], μελισσὸν, κληρίον, κλ.

98 Aloes, hellebore
[neez-wort,] rhabarb, sene,
are purging: Libbards-bane,
hemlock, wolfs-bane, are
poysnous, to be plucked up
by the roots: the head of a
black poppy being wounded
[gasht] distilleth Opium.
which hath the power to
make men sleep, to benum
the senses, yea to kill out-
right.

98 Aloë, helleborus,
rhabarbarum, sene, sunt
purgantes: aconitum, ci-
cura, napellus, venenatæ,
radicitus eruncandæ: ca-
pitulum nigri papaveris
vulneratum, destillat op-
ium, quod vim habet
soporandi, & stupefa-
ciendi, imo & enecan-
di.

ἥς. Ἀλὸν, ἡλλέβορον, ῥα-
βάρβαρον, σένη, καὶ ἑσπερι-
κόνιον [ἰχθυίς], κα-
νέον, βεντιάς, φανασκόλιον, ἀκ-
α, &c. τῆς ὀλοφύει ἐξ ὀφύτιον
καὶ εἰς τὴν καθέστα ἔμπον [μη-
κόνιον] ὑποκατακύνει καὶ τὰ
κατακύνει, πορσόνιον [τῶν καὶ]
φονικῶν [διασπορικῶν] ἐκ-
βαλῆς.

99 Lastly, som herbs
grow in the water, and
swim on the top: as sea-weed,
ducks-meat, reits, but the
pory sponge, growing on rocks
thas ly under water, being
also taken thence, is a soa-
ker.

99 Postremo, quædam
herbæ innascuntur aquis,
& supernantant: ut alga
marina, lens palustris,
tribulus aquaticus; sed
fistulosa spongia, suba-
queis faxis supernata, et-
iam inde exempta, bi-
bula est.

ἥς. Τὰς, ἡδύβοταν, ὡς
πινε ὑδατιν ἐμβύονται, καὶ
ἐπιπλάζονται ὡς φύμα. Θα-
λάσσιον, φανὸς τὴν κατὰ ὕδιν,
τρίβουλον ἐν ὑδάτι. ὁ δὲ πο-
λύσπινος ἀσπὶς ὑποκατακύνει
πύργους ἐπιπλάζονται, καὶ ὑ-
δατιν ἐκρυμμένον, ἀπὸ τῆς ὡς
διαπλέει.

C A P. XIII.

Frutex quid 100. Corylus, sambucus, &c. 101. Vitis, ribes, rubus 102. cerva-
tonia 103. Balsamum 104. Gossipium 105. juncus, scirpus, arundo 106.
suffrutices 107.

Shrubs, and fruits be-
longing to shrubs.

Frutices, fruticeque
fructus.

Οἱ δάμνοι, καὶ οἱ πα-
ποὶ δαμνοδεις.

100 A plant growing
wood, & sprouting out [bind-
ding forth] with several
stems is call'd a Shrub, of
which the more known ones
I shall relate unto you.

100 Stirps lignescens,
& multiplici caudice
fruticans, appellatur fru-
tex, quorum notiores
tibi referam.

β. Τὸ ἐξ ὀρυτον ἐκβαλόμε-
νον καὶ πολυκαύχον τῇ στελέ-
χῃ δαμνίζον, δάμνος ὀνομα-
ζεται, ἐξ ὧν τὰ γνωστὰ ἑταί-
ρις σοὶ διηγήσομαι.

101 The hazle tree bea-

101 Corylus fert nu-

ρα'. Ἡ κερύα πορτικὴ [Κό-
B 3 reth

sis] which seeing it is free from knots & softish. pan-
en, baskets, mats are made thereof: and finally the reed which is hard like wood and knotty.

107 Whatsoever are smaller than shrubs, are called Under-shrubs: as knee-holms [butchers broom] and other thistles; also woadwort, heath [heather], spike-nard, lavender, rue (or herb-grass,) sage, rosemary, wormwood, mugwort, and myrtle, bearing black and white myrtle-berries [whur-tle-berries] or bill-berries. &c.

texuntur ex illo seirpez, canifstra, mattæ: tandemque lignosa & nodosa arundo.

107 Quæcunque paulo minora sunt fruticibus, suffrutices vocantur: ut ruscus, & reliqui cardui; itemque ebulus, erica, nardus, lavendula, ruta, salvia, rosmarinus, absinthium, artemisia, & myrtillus. ferens nigra & rubra myrtilla seu vaccinia, &c.

τῶ ἀσπρῇ, καὶ ἐστὶν, σὺ-
ρίαι [καρδοποι], ἱμακάνο-
ται καὶ τέλει, ἡ ξυλάνθη
τι καὶ ποδὶ πλάκε· ἡ δὲ
μῶ·

ρῖ. Ἄππε μικρὰ ἱλασθη-
σὶν δὲ μιν καὶ ἔστι, ὑποδραμμοί
[δραμμοί]· λήγονται δὲ, ὅθεν
μυρσίην [τέλειαν], καὶ οἱ
λοιποὶ τῆς σκυλῆμον. αὐτῶν
τὸς χαρμυκιστῇ, ἱρέην, γάρ-
δῳ, ἰουδάρδῳ, ἡρώκῃ, γάρ-
ρον, ἱλαίσφακ, λιβαν-
τός, ἀψιθίου, ἀρτεμισίαι,
καὶ μύρτιλλῳ, φέρει τὰ
μύρτιλλα μέλανα καὶ ἱερ-
υθῶ, ἡτοι αἰγίλοπας, αλ.

C A P. XIV.

Arboris partes 108. Differentia lignorum 109. Soliorum 110. Arborea
umbrifera 111. Steriles 112. Pomifera 113. (Fructum vel granatum vel
assiculatum edentes 114.) Nucifera 115. Baccifera 116. Aromatifera 117.
Resinosa 118. Fructificandi ratio 119. Sylvarum genera 120.

Trees, & fruits belong-
ing to trees.

Arbores, arboreique
fructus.

Τὰ δένδρα, καρποὶ τῶ
δένδρεθῶν.

108 A plant growing upon high, and out of its stock [stump] displaying strong boughs [arms,] and covering it self with green leaves, is a Tree, covered round with a bark: under which you will find a rind [the peel, inward bark] and a white sap; after that the pulp [body, substance] of the wood, and in the most inward pulp the pith.

108 Stirps in altum ex-
crescens, & è stipite
expandens robustos ra-
mos, obtegensque se
frondibus, Arbor est,
circumtectæ cortice: sub
quo reperies librum &
alburnum; mox ligni
pulpam, & in penitissi-
ma pulpa medullam.

ρῖ. Τὸ φυτὸν εἰς ὑψὺ ἐκ-
ουόμενον, καὶ ἐκ τοῦ ἑὸς κλῆ-
δος ἐκ τῆς στέλης ἐκπαταρῆς,
καὶ ὅπου καλῶσι αὐτὸ τὸ ἐνδοχόρι
[κλωσὶ] δένδρεν φύνται, τῶ
φλοιῷ περικαλυφθέν· ὑπὸ δὲ
λίπῳ τὴ καὶ εἶαρ ὀρώσκει,
αὐτῇ καὶ τῷ ἔξω τῷ ἐντεριώ-
νῳ, καὶ ἐν μαλακίᾳ αὐτῇ
τὸ μυελόν (τῷ μύτραι.)

109 Some trees have their wood [timber] parted between with veins [grains] and therefore such as may be cleft; others pliant [gentle] and limber; others stiff [rough] and brittle, according to their several uses.

109 Quædam habent lignum interveniis distinctum, ideoque fissile; alix lentum & flexile; alix rigidum & fragile, pro vario usu.

ρῖ. Τὰ εἰς ἔξωτον ἔχοντα
σπέρμους διαχωρισμένον,
καὶ διὰ τοῦτο θύσσιν· τὰ δὲ
γλυκερὰ καὶ ὀκνηρὰ· τὰ
δὲ σκληρὰ καὶ ψαλινῶν καὶ
ποικίλων τὸ χρῆμα.

110 All of them have

110 Folia sunt omni-

ρῖ. Τὰ φύλλα παντὶ φλοιῷ
leaves

leaves full of veins [streaks;] many mossy [downy;] the greatest part notched round about: they fall off a little before winter; they bud forth [grow] again in the spring, save only gummy ones, the box tree, yew tree, and others, which are alwayes green.

III Some are shady, by reason of the great plenty of their verdant leaves, shading [darkning] the green bowers: as the linden [lime,] the plane, the maple, the ash, the elm, and the rest that are broad-leav'd.

III The barren trees, either afford fuell for the hearth [fire:] as the alder, the birch, the wild ash, the white poplar, the asp: or timber [materials] for buildings: as the oak, the pine, the larch, the cedar, &c. or pliant twigs [osiers,] by weaving of which together baskets and hurdles are made; as the willow [withie,] sallow, privet [prine,] &c.

III Off fruit-bearers the most noted are those that bear poma, having their fruit covered on the outside with a little tender rind, ith' inside either kernell, or stoned.

III The poma cored [with kernels in them] are the fig, the pear, the apple [which is either the common one, or the orange, the pomgranat, the pome-citron, the guince] the medlar, the service: those with stones in them are the cherry, the prune [plum,] the peach, the appecock, the olive, the kernel.

bis venosa, multis la-
nuginosa, plerisque per
ambitum crenata: de-
cidunt sub hyemem,
vere regerminant, præ-
terquam gummosis, hu-
xo, taxo, & aliis, quæ
semper virent.

III Quædam sunt
umbriferæ, ab exube-
rante copia viridantium
foliorum, opacantes vi-
reta: ut tilia, platanus
acer, fraxinus, ulmus, &
cæteræ latifoliæ.

III Steriles mini-
strant vel pabulum foco:
ut alnus, betula, fa-
gus, ornus, populus
alba, populus nigra;
vel materiam ædificiis:
ut quercus, pinus, la-
rix, cedrus, &c. vel vi-
mina, quorum contex-
tione corbes & crates
fiunt, ut salix, ligu-
strum, &c.

III Pomiferæ sunt
notissimæ fructiferarum,
habentes fructum ex-
trinsecus intestum mol-
li corticella, intus vel
granatum vel ossicula-
tum.

III Granata poma
sunt, ficus, pyrum,
malum (quod vel vul-
gare est, vel aureum,
citrium, Punicum, Cy-
donium) mespilum,
sorbum: ossiculata sunt,
cerasum, prunum, Per-
ficum, Armeniacum, o-
liya, cornum.

βωιδῆσι. πολλὰς ἐνλαθὺν
[χρυσῶδη,] καὶ τοὺς ἀκείρους
κυκλῶδη γυροσῶδη. ἀπορρί-
πν χειμῶντος, ταῖς ἀρχαῖς
ἀναβλάσκουσιν, πλὴν τοῖς καμ-
μώδους, πύθου, σμύλας, τρι-
χόου, & ἀνιδου καὶ ὁμοίων
ἀνιδου.

ρῖα. Τινὰ σὺν πλείονι φύ-
λου τοῦτο τὰ ἄλλα ἐπι-
συνάει· οἷα δὴ φιλύρα, φά-
τα, & ὁρίονα, μιλία,
καὶ τὰ λοιπὰ πλατύφυλλα
οἷτα.

ρῖα. Τὰ ἀκαρπὰ ἢ πλεῖ-
στον τῇ ἰσχυρᾷ ποιεῖται·
οἷα δὴ κλάδα, σμύδα, φη-
γὸς, λευκία, λεύκη, αἰ-
γερῶς· ἢ πλεῖστον ἐν τῇ
οἰκοδομῇ· ὅς δὲ, πί-
πυς, λάριξ, κέρως, κλ. ἢ
τὰς λήγας, ἀφ' ὧν συμπλε-
κόμεναι συρρίνθου [συρρί-
νη] καὶ γάρβου [παρῖου]
ἀποτίθενται· ὅς ἰτιά [οἰσία],
φυκρία, κλ.

ρῖα. Τὰ κοκκώδη γνο-
ριμὰ τὰ ἐν τῇ καρποφό-
ρῳ, καρπὸν ἔχοντα ἔχοντες
μὴ ἐγκυμαμένους μελάν-
κον τὸ φλοιόειον, ἵν' ὅταν
ῖν κοκκῶδη ἢ ὁσώδη ὑπάρ-
χοντα.

ρῖα. Τὰ κοκκῶδη ἐστὶ σῦκον,
ἀπὸν [ὄχυν,] μῦλον (ὅσῳ ἢ τὸ
κοινὸν ὑπάρχει, ἢ τὸ χρυσῶν
[χρυσόμυλον] κίττειον, ῥοία
[σῖδη], κυδωνιον) τὸ μέ-
σπυλον, & ὅς ὁσώδη ἐστὶ
κεράσιον, κοκκύμυλον, ἑρ-
σικόν, ἀρμενιάκον, ἰλαία,
κράνιον.

115 Next to the pom-
beaters are the nut-bearers,
which under a hard shell
hide a kernel *shut up* [in-
closed] in a peel [skin:] as
the walnut, the almond, the
chestnut: but from the palme-
tree you will receive dates,
from the fir *firnuts*, from the
o^ke gals [o^ke-apples.] from
the cork-tree and stone-o^ke
acorns: from the beech, beech-
apples [mastix].

116 The berry-bearing
trees are those which bear
sister berries in clusters, the
mulberry tree, the laurel or
bay-tree, the wild service,
&c.

117 The spice-bearing
trees have no names with
us: which bring forth pep-
per, cloves, nutmegs *shut up*
in mace, and other odorife-
rous [sweet-smelling] fruits,
out of which we provide
consitures [conserus.]

118 The pine, and pitch-
trees are full of rosin [roz-
zen:] out of which rosin doth
drop, out of which pitch
and tar [greas] are melted;
and the mastick tree, from
which mastick is gathered;
and the turpentine tree, out
of which turpentine floweth:
and those trees which sweate
forth myrrh, frankincens,
camphire, and the other
gumms.

119 Would you know how
they bring forth fruit? first
of all the young grass [cyon]
buddeth, then the gaping
bud [knop] thrusteth forth
the flower [bloom, blossom:]
(in a fig-tree the green fig
breaketh forth without a
blossom, in a hazle tree the
tassel before the budding) at
last the fruit [hanging] dan-

115 Proximę pomife-
ris sunt nuciferę. quę
sub cortice duro occul-
tant nucleum inclusum
putamini: ut juglans,
amygdalus, castanea;
sed ę palma accipies da-
ctylos, ex abiete strobilo-
s, ę quercis gallas,
ę subere ę ilice glandes;
ę fago glandes fa-
ginas.

116 Bacciferę sunt,
quę racematim ferunt
baccas molliores, mo-
rus, laurus, sorbus silve-
stris, &c.

117 Aromatiferę sunt
nobis innominatę: quę
progignunt piper, caryo-
phylla, nuces myristicas
(seu moseatas) macidi
inclusas, alioisque odo-
riferos fructus, ę quibus
condituras paramus.

118 Resinosę sunt pi-
nus ę picea: ę quibus
resina exstillat, ex hac
autem eliquatur pix ę
axungia; ę lentiscus,
ex qua colligitur masti-
che; ę terebinthus, ę
qua fluit terebinthina: ę
quę myrrham, thus,
camphoram, cęteraque
gummi exsudent.

119 Vis scire quomodo
fructificent? Ante o-
mnia surculus gemmat,
tum gemma hians pro-
trudit florem, (in ficu
prorumpit grossulus si-
ne flore; in corylo iu-
lus ante gemmationem
tandem fructus (petiolo
penilis) crescit, donec
maturescat.

ρῖ'. Ἐχόμενα τῶν μολοφό-
ρων ἴσται τὰ κεραιόεσσα, ἃ
ὑπὸ σκληροῦ τῆ λεπτομα-
κροῦσιν τὸν πυρρῶνα, τῆ
κλῦρος ἐκλεισθέντα ὅς κε-
ρύα θαλακκῆ, ἀμυγδαλῶ,
κάστανά· ἐκ φοινίκου δὲ
δακτύλους λαβόν, ἐξ ἱλίκης
στροβίλους, ἐκ τῆς σφύδος κα-
κίδας, ἐκ φαλλόδενου καὶ
πείρου βάλανος, ἐκ φοινύ-
βαλάντος φηγύου.

ρῖ'. Ἀκροθρυοφόρα ἴσται,
ἃ βοτρυοδὴ ἀκρόδενά φέει
μαλακώτερά πως μύρο-
[μορίχ,] δάφνη, δά ἀγρία,
κλ.

ρῖ'. Ἀρωματώεσσα αὐτῶν
ἀνώνυμά ἴσται, ἃ ὀπθίζοντα
πέπτεα, καρπούριλα, κάρυα
μυρεστικά (ἢ μοσεκάρυα) τῶ
μακίρει [τῇ μακίδι] ἐκλει-
σθέντα, καὶ ἄλλας θύομας καρ-
πῶς, ἐξ ὧν τὰ ἀρώματα
παρασκευάζομεθα.

ρῖ'. Ῥητινώδεις εἰσὶ πάντες
καὶ σόδιον, ἐξ ὧν ῥητίνη ὀπ-
ταῖται, ἐκ ταύτης ἡ πίσσα ἐκ-
ρεττεται καὶ ὕλη [ἰξόλη] ἐκ-
χυλίζεται· καὶ ῥητίον. ἐξ ἧς
μαστίχη συλλέγεται· καὶ τερ-
εβινθῶν, ἐξ ἧς ἡ τερεβινθίνη
ἐκρεττεται· καὶ ἃ σμύρνα, λίβαν-
οντον, κάμφορον, καὶ τὰ λοι-
πὰ κόμμι ἀρωματίζονται.

ρῖ'. Μὲν βούλη γινώσκειν.
ὅπως καρποφοροῦσι; πρῶτον
πάντων βλαστὸς ὀρθαλμίζει,
τότε ὁ ὀρθαλμὸς καὶ τὸν ἄνω-
τον [ἀνδρῶν] προσέλαβεν,
(ὅς σικκῇ οἱ ὀλυνθοὶ φύονται)
ἀνδρῶν τῶ αὐτοῦ· ἐν τῇ καρύ-
λῳ ἱκλῶν· πρῶτον τὸ ὀρθαλμ-
ίζειν τὸ ταλιδύλον, ὁ καρπὸς
ἐν τῇ μέσῳ κρημαστὸς ἀνέ-
στα, ὡς δ' ἀπαικίζοντα [στέ-
gling]

[illegible]

ρες· Ἰσὺς ὁ δὲ παρὰ τὸν
 Ἰωάννην ἐν τῷ πύλλω μύ-
 ρον, ἢ ἐκ τῆς ἰσχυρίας, ἢ ἐκ τῆς
 οὐκ αἰσθητοῦς ἀποκαλύψε-
 ταί τῃ ἐκ τῆς ἰσχυρίας ὅτι· οἱ
 κούροι, οὐκ αἰσθητοῦς, ἐκ τῆς
 οὐκ αἰσθητοῦς, ἐκ τῆς

ρε'. Κόγχι ἐς ἐκκλῆσεις
 κόγχιαι· ἰσχυαίς, (αἱς ἡ
 σάρεξ ἐξ αἱμάτων τι καὶ γλαυ-
 φῶς·) στυαὶ· ἀποκαλλῆται,
 ὑποτιμῇ αὐτῶν ἡ κατὰ μν-
 ερὴν (ὑπὸ τῆς ὁδοῦ)· ἰ-
 λαρεξ· σκαρδύμ· ὡς αἱ
 ἀποπασαί, εἰσι· ἕρμιοι γλ-
 αῦδαις, κόγχι· μαγαρεμπα-
 ρε', καὶ σκαρδύξ, ἡ τοῦ σκαρ-
 δούρου γυμνὸν ἐξ αἱμάτων.

ρα'. Βασιλεῦς ὁ κοχλίας
 μὴ θάψῃ τὸ κεκομίζε' ὅς' ἐξέμα-
 τον αὐτῷ οὐκίδιον· ἴδεναι μὲν ὁ-
 ροπαλμὴν στρεβύται, αἶσθηται καὶ ὁ
 κοχλίας χαρταῖ [κόχλ.,
 σίτλα·] ἴχυστο ὃ καὶ ἐπὶ πικρῶς
 τῆς ὁδοῦ σπένδον λαμψάνηται.

ραβ'. Σκόλλας ἐκπύσσει,
 σωματιστοῖσι καὶ ἰεραῖσιν
 τὰς τὸ σωμαίνειν ἐξ αὐτῶν γίνον-
 τας, ἐκ τούτων ἑκτουρῶν
 προῶν, ἀποτρεφόμενοι ἀντα-
 κχεροὶ καὶ οἱ σῆκες πρὸς
 οὓς ἐδιδότας, σίλασθαι τὰς
 βίβλους, τιμωρῶντες [θραύσας]
 ξύλα, ἱερμυδῆς [ἐλμυδῆς]
 κορυφῆς, ἵπτι ἀμπαλῆς
 βοῶν.

books, timber-worms [wood-tice] on wood, earth-worms on moist wet, ouzy ground, whirl-worms [the devils gold ring, caterpillers] on vines, weavels [borers] on corn, canker-worms on plants, silk-worms on mulberry leaves, &c.

130 But insects [small vermin] are more quick [nimble,] which have little feet given them: as the louse, the bogetter [sire] of nits; the flea, a skipper; the tick [seek] troublesome to dogs; the punie [wall-louse;] the scurvy-smelling creeper through of walls and lodgings; (especially those that are made of deal-boards;) the louse-blind-beetle [sticking to moist walls; and the furry-bear-worm (call'd hundred-legs, and forty-foot, by reason of its many feet): finally the ants [pismires, emmets] alwayes busy [stirring] about carrying [hoarding] provision; & spiders, weaving [knitting] most thin cobwebs, in which they lye in wait for flies.

131 The serpents [crawlers] having got a very long body, creep [crawl] on the belly, by an arch'd [crook'd] winding [striking] of the same body: as are, the common snake; the woodsnake; the watersnake; the most venomous [poisonous] adder; the dart-snake, throwing himself upon passengers from trees; the viper, which alone bringeth forth live young; also the two-headed serpent, which goeth forward and backward; and the cockatrice so hurtfull [mischievous, baneful,] that it killeth only with its look; lastly the dragon a winged serpent.

lumbrici uvidam terram, volvores (convolutuli) vitem, curculiones frumenta, erucar plantas, bombyces mori folia, &c.

130 Sed insecta sunt expeditiora, quibus dati pediculi: ut pediculus, (pedunculus) lendium progenitor; pullex, saltator; ricinus, canibus infestus; cimex, parietum & cubilium (praesertim abiegnorum) graveolens perreptator; oniscus, adhaerens humefcentibus muris; & scolopendra (dicta centipes, & millipeda à pedum multitudine,) formicæ denique circa victum comportandum semper actuosæ; & araneæ, tenuissima aranea nestentes, quibus muscis insidientur.

131 Serpentes, oblongum corpus adepti, serpunt arcuata ejusdem corporis sinuatione: ut sunt, anguis communis; coluber silvaticus; natrix aquatica; aspis venenosissima; jaculus vibrans sese ex arboribus in obvios; vipera, quæ sola parit catulos vivos; amphibæna item, porro ac retro gradiens: & basiliscus, tam nocivus, ut solo visu necet; draco denique alatus serpens,

τετραχὺς ὄφις, κάμπαξ τὰ φυτὰ, βόμυξ καὶ τὰ τῆς μύρης φύλλα, κλ.

βλ'. Ἄλλα δὲ δεικνύσιν ἐστὶ τὰ ἴντομα, οἷς δίδονται σμικροὶ πόδες: ὅς ἐστὶν ὁ δόλις κόπτης γρηθός· ψύλλος, ὀρχηστὴς καὶ τῶν κυνόμενα,] κυστὴν ἀνταρθεῖ καί τις, τετραχὺν τε καὶ δίπυλ (ὡς λίστι ἐλατίνων) δισπιδὴς ἐκ ἱερπυστῆς ὀνίσκος, ὅστις τέλει χεστὶ περὶ στήθεσιν καὶ σκολοπένδρα, μυρμεκίας λεγόμενα, καὶ πολυπόδες διὰ τὸ ἅλ' ὅσον ὡς λίστι τὸ ὄντονον, οἱ μύρμηκες, ἐν ταῖς συναρθέμασι τῶν προσώτων αἰετῶν λόποις καὶ οἱ ἀετῶνες, λιπώτεστα τὰ ἀετῶνια ἰσχυρότερος, ἐν οἷς ταῖς μέλαις ἐκδιδύσκουσιν.

βλ'. Ὅφεις ἀσπίδα καὶ ὄφιν ὅτι μακρὸν καὶ σφαιρικὸν τὸ σῶμα αὐτοῦ πολλὰ· οἷοι δὲ εἰσιν, ὅφεις κοινὸς, καρχηδὼν [ὄφεις] ὕλητος, ὕδρ'· ἐνυδρῶν. ἀσπίς ἐκδιδύσκει, ἀκοντίας ἐκπνέοντων αὐτὸν ἐν δίνδρα ἐκ τοῦ τυγχάνει, ἔχιδνα [ἔχιδνα] ἢ μόνη δροπιδύσκει τὸ ἐμψύχως σκύμνος· περὶ τὴν ἀμφίσβαινα περὶ τὸν ὀπίσω βαίνοντα, καὶ βασιλίσκος ἢ ἰσχυρὸς βασιλεὺς, ὡς τῇ ὅφει μόνη κτείναν· τὸ τέλει, ὁ δὲ δεικνύων ὄφεις πτεροπός.

132 These use to be reckoned among serpents, although they are such as goe step by step, the lizard, that hath brazeny feet; the ovet, somewhat like thu, but less; the swift (newt) pictur'd with golden spots [specke;] and the salamander, so cold that it quencheth [puts out] fire; to conclude, the scorpion, with its bending [crook'd] tail giving deadly strokes.

132 Solent Serpentina adnumerari; rametia sunt gressiles; lacerta, habens lacertosos pedes; seps, huic consimilis, sed minor; stellio, maculis aureolis picturatus; & salamandra, tam frigida, ut extinguat ignem; scorpio denique, flexuosa cauda infligens lethiferos ictus.

ραλ'. Εισάδειται τοῖς ὄφουσιν ἰγκυπαλῆστα καὶ ἴσκι, βαδίζων ποσειδόντι· σιδῶν, ὁ παράκτος ἔχων τοῦ σιδῶος· ὁ σιφ, τοῦτο ποσειδῶν· ἀλλ' ἵκων ἀσπιδάει· [ἀσπίδος] χρυσάει ποσειδῶν, γὰρ χρυσαῖ· καὶ στελαυγιδέει, ὁ τῷ ψυχρῷ, αἷ καὶ τὸ πύρρῳ· οὐβινῶν· τὸ δ' ἵεσται, ὁ σκορπιός, καμπύλῳ τῷ κέρει δατα τῶος· [καυρίας] πλεγάει ὀφθαλμοῖς.

C A P. XVI.

Avis quid, ejusque partes 133. pedum usus 134. Alimentationis ratio 135. Nidificatio 136. Avium species 137. domestica aves 138, 139, 140. campestres 141. sylvestres majores 142. minores 143. minime 144. Pstiacus & Vanellus 145. Rapaces 146. aquaticae 147, 148. Insecta volante 149. Cicada, locustae, &c. 150. Cicindela, bruchi. 151.

Birds, and other flying creatures.

Aves, aliaque volatilia.

Τὰ ὄρνα, καὶ τέλλα αἰθέρια.

133 Birds are creatures that live in the air, who by the clapping [flirting] of their wings and tail, fly whither they list: all of them quilled, feathered, & beaked: (except the bat [veer-mous] which is hairy and toothed, and hath leathern [skinny] wings.)

133 Aves sunt animales aëriae, quae vibratu alarum & caudae volant quo volunt: omnes pennatae, plumatae, rostrataeque: (excepto vespertilione, qui pilosus & dentatus est, alaeque membranaceas habet.)

ραγ'. Ὅριδες ζῷα εἰσιν αἰετα, αὐτῷ πτελόμενῳ ᾧ τι πτερον καὶ τῆς οὐρῆς ἰσηται, ὅποι βυλομένον αὐτῷ ἀπασαυ ὑποπτερον, πτεροειδὲς καὶ ῥάμην ἔχοντα (νυκτερίε δὲ τετραχέιδες τι, καὶ ὀδοντωδὲς ἐστὶ, καὶ πτερεῖ ἔχει ὑμῶσθον.)

134 They are also two-footed all, (even the bird of Paradise, which they gave out but falsely to be footless [want-feet]) but the bigger sort only walk; the lesser only hop; the middle ones use both walking and hopping.

134 Omnes item bipedes sunt (etiam manucodiata, quam esse apodidam falso perhibebant) sed grandiores ambulant solummodo; minores saltitant tantummodo; mediocres utuntur & incessu, & saltatu.

ραδ'. Καὶ ἀπασαί εἰσι δίποδες, (καὶ μὲν καὶ ἡ ψευδαῖνα, ὡς ἀποδοῖ ἵ) μαμυβάλλει) ἀλλ' αἱ μέγας βαδίζουσι μόνον, αἱ μείους ῥάβουσι ἀλλοτρεῶς, αἱ δὲ μέσται καὶ βαδίζουσιν ἅμα καὶ πιδῶσι.

135 They pick up meat with their bill [beak;] and stuff [cram] their crop: & though they sip often, yet none doth piss, because the moisture passeth into their feathers, which are full of vapour [reaking-heat.]

135 Rostro petunt cibaria, referciantque ingluviem: & quamvis pitissent, nulla tamen mingit, quia humiditas diffuit in plumas vapore plenas.

ραε'. Συμῆλυσσι τὰ ἐσθίσματα τοῦ ῥάμφο, καὶ πρηγορῶνα [πορρολογον] πλεονῶσι· καὶ ἀπὸ χυλοποτῶσιν, οὐδὲμία ὅμως οὐρεῖ, ὅτι ἡ ὑγρῶτης διαρρεῖ εἰς τὰ πτελέματα αὐτῶν ὅσα.

136 They commonly build nests in such places, where none comes; (the king's-sister is said to nestle [make her nest] in the very sea, it being then a calm sea.) then they lay eggs, (which under a shell hide the white and the yolk) and afterwards by sitting [brooding] on them they hatch [disclose] young ones callow [unfed]; which we call whilst they peep [choep, yelp, peeping chicks].

137 The Estrich is the biggest of fowls, who by reason of the greatness of his body cannot fly up; the wren the least flying about hedges; the Eagle the most noble, who without winking looks upon the sun; the lapwing is the most despicable, crested [crested] indeed, yet nasty [filthy], because it feedeth on dung; the peacock the most beautiful, swinging [whirling] about her gallant train [tail] e're and anon, and bruffling [priding her self;] the owl the most ugly [deformed,] with the rest of the night-birds: as, the unlucky scritch-owl, the great-eared horn-coot, the dolefull howlet, the deadly leech-owl.

138 The other birds are either home-bred, or out-comers [forreiners;] field, or wood, or water-fowls.

139 Our home-bred birds [poultry] scrape the dung-hills; as for example, the cock, crowing at certain hours, & setting up his combe & clapping his wings on his own dunghill, with the cackling hens, and the whole pullen [poultry.] brood: then the turky-cock wearing on his head a fleshy fillet [snout,]

136 Nidificant communiter in locis inaccessibilibus; (halcyon dicitur nidulari in ipso pelago, tranquillo tunc æquore:) tum ponunt ova, quæ subter testa occultant albumen & vitellum) atque his postea incubando excludunt implumes pullos; quos vocamus, dum pipiunt, pìpiones.

137 Struthio est maxima alitum, ob vastitatem corporis haud subvolans; regulus minima, sepes circumvolitans; aquila generosissima, absque nictatione Solem intuens; upupa despicatissima, cristata quidem, fœdramen, quippe stercoribus victitans; pavo formosissima, speciosam suam caudam subinde rotans, & superbiens; noctua deformissima, cum reliquis nocturnis; ut, bubone ominoso, asione aurito, ulula flebili, alucone ferali.

138 Cætera volucres sunt vernacula, vel adventæ; campestræ, vel silvestres, aut aquaticæ.

139 Nostra vernacula ruspantur fimeta; exempli causa, gallus, certis horis canutans, & in suo sterquilinio cristam erigens & cucuriens, cum gracillantibus gallinis, totaque gallinacea pullitie: tum gallo-pavo, gerens in capite carnosam vittam,

ῥαβ'. Ἀποτοπιδέει (ῥεοσπολεί) τὰ ὄρνια ἐν τοῖς ἀπερσσιλάστον (ἢ ἀλκυὼν) λήγαις ἐν τῇ ἀλὶ κύνει, καταλὰς τὴν ἰκαυτὰ γαλιωτὴν τῶν) τὰ οὐδ', τὸ χαλκὸν [τὸν αἰκὼν] καὶ τὸ λευκὸν ὑπὸ τῷ ὄσσεϊ [καλύπτει] ὑποκρύπτονται, τίλει τε καὶ δαίτῃ μετέπειτα ἐπιδείκνεται, ἀπὸ τῆς νεότητος οὐδ', ἐν ὀνομαζομένη, ὅταν πηπύσωνται, ὀρπιδοῖρα.

ῥαβ'. Στρουθία μάλῃ [στρουθὸς λευκός] ἐστὶ τὸ οἰοναν μίγνυται, διὰ τὸ μέγαν τὸ σώματος ἔχει ὑποπιδέει τὸν χαλκὸν ἐλαχιστοῦ, τὸν φεγγαῖος ἀντιπιδέει αὐτοῦ δὲ γινέσθαι, τὸν ἥλιον ἀντιπιδέει βασιλεὺς μου [χωρὶς τοῦ σκαρδαμύτειν] ἐσθρὸν ἔποψ ἀποπιδέει [λίαν δικταφρονη] δὲ λοστὸν μὲν, ἀλλ' αἰχρὸς [μαρὸς] ἐν τῇ κόπρῃ δὴτα στυγνῶς τὰς ἐκ ἀλλοίως, τὴν ἔχει [πυγὴν] ἐπερχομένην τε καὶ πολλοῦ μεταὶ ἐκταυνοῦν, καὶ ἐπὶ τῇ καλῇ γαυρῶν γλαυρὸν δυσμοροτάτην, κατὰ καὶ αἰλοπὰν νικητεῖν, ὅς, βεῖας δύσ-οκνίς, αὐτὸν ὁπότες αἰγώλως διακρυβήσας, ἰλὸς διακρυβήσας.

ῥαβ'. Τὰ λοιπὰ τῶν πελινῶν [πῶν] οἰκογυῖν, ἢ περὶ εἰκα' πεδινὰ, ἢ ὑλὰς, ἢ ἐν-δρα.

ῥαβ'. Τὰ οἰκογυῖν ἡμῶν τοῦ κοπρῶτος ἐρῶν ἐξέρπονται, ὅς, ὁ ἀλκτωρ [ἀλκτωρ] τὰς ταυλαῖς ὄρας ἀδων καὶ ἐν τῇ ἰδίῳ κοπρῇ κοκκίζων [τῇ πέρῃ] κερτῇ τὰς ἀνδρῶν τῇ λόφον [κρυβασίαν] ἀνίστησι, μὲν τὴν κακὰ ἐξοσὴν ἀλκτωρ εἶδον, καὶ πᾶσι τῆς ἐρ-νιδείας νεότητος ἐπειδὰ ταῦς ἰνδικός, φερὸν ἐπὶ τῆς κερ-
and

and under his beak a jollop [juggie,] which looks very red when he is angry, with his turkey hen; and the pigeon with his mate [the dove] very handsome, if rough-footed.

140 Reckon those for house-birds, which love to live about houses; as swallows, the messengers [which bring news] of the spring, the warren [lustfull] sparrows, &c. also the jack-daws, the crows [rooks,] the pie[py]-annets, and the kestrels that build in towers; & of the water-fowl, geese [and] ganders, and ducks [and] drakes.

141 The field-birds are: the lark, hovering in the air, and chanting; & like to this the rusted lark; the quail with a short [bob-] tail, (& therefore flying but little and with a cry [noise,] the partridge, most pleasing to the palate; and the slow-flying bustard; and the cranes flying very orderly together, (to wit wedg-wise, one flying before).

142 The bigger sort of wood [wild] fowls are, the deaf bishards, the partridge-pheasants, snipes [snipes,] morehens, godwits, delighting in hazle-grounds, wild doves [culvers,] (the ring-dove [queest,] and the red-footed stock-dove) the cuckoo, who betrays her self by crying cuckoo; and the chaff turtle-dove.

143 We distinguish the lesser sort by their taste [food, diet,] for the gnat-snapper feedeth on figs, the cole-mouse [great titmouse, the hoop] on bees, the robin red-breast on flies, the titling [hedge-sparrow] on little worms; the

& sub rostro paleam, iraro valde rubentem, cum sua meleagride: & columbus cum columba, pulchelli, si plumpipedes.

140 Domesticis annu-mera, quæ gaudent habitare circa ædes: ut hirundines, veris nunciatrices, passeres falaces, &c. monedulas item, cornices, picas, & in turribus nidificantes tinunculos: & ex aquaticis, anseres, atque anat-tes.

141 Campestris sunt; alauda, in aëre se vibrans, & cantillans; si- milisq[ue] huic cassira cir- rata; coturnix cauda curta, (ideoque parum volitans, & cum vocife- ratione:) perdix, pala- to gratissima; & tarda, tardivola; & grues, ad- modum congrue abvo- lantes; (nempe cunea- tim, una prævolante.)

142 Silvestrium majores sunt; tetraones fur- di, phasiani discolors, attagenes coryletis gau- dentes, columbi feri, (palumbes torquatus, & livia rubido pede) cucu- lus, qui cuculando se pro- dit; castusq[ue] tur- tur.

143 Minores distin- guimus gustu; ficedula enim velicitur scibus, merops agibus, rubecu- lia muscis, curruca ver- miculis; picus arbores rostrando, delitescen- tesque bestiolas extra-

λῆς ταυρίας σαρκαδίη, καὶ ὑπὸ τῇ μέσῃ: καλλίαν [πρω- να] ὀρχομήνην λίαν ἐρυδισμένην, μετὰ αὐτῇ τῇ μελεαγρίδι: & ὁ σφαιστερὴς μὲν τῆς σφαιστερῆς, ὑποκροῖ, καὶ πτεροπόδις.

ρμ. Τοῖς κατοιικίαις ποσσο- αερίμασι τοῖς ἐν οἰκισμοῖς κατοιικισμῶν εἰσδόντα ὅτι πλὴν χελιδνία τῇ ἰσοφῷ ἀγέλασ- πι, & ἡ δὲ ἀγέλας, καὶ ὡς αὐτὴ καὶ καλοῖται, καροῖται, λίπαι, καὶ τὸ ὅτι πύργων οὐλοποιούσιν αὐτὰς καὶ χρεῖν καὶ ἐξ ἐνδρόσων, χίμας: τὴν καὶ πύλας.

ρμ. Τὰ πεδινὰ ἐστὶν ἀ- ρυδῶ [κορύδαλ,] καὶ τὰ ἀ- ρεῖα ἑαυτὸν ἀναπείλονται καὶ ἐπὶ ἀδων καὶ τοῦτο οὐμοῖα ἡ κορυ- δαλὴ, σποκαδὴς ποσσοῦσαι ὁδὸν ὁδὸν πύργων βραχὺ ἔχουσα, (καὶ διὰ τὸ ὅτι πύργων περὶ αὐτὴν καὶ μὲν κρυπνῇ) περὶ δὲ τῇ γῆσιν ποσσοῖσιν αὐτὰς: ὡς τίς [τίς] αὖ, ἡ βραχὺ πύργων γῆ- ρανότι μάλα διττά κτλ. ἀρ- ἱππάρχοι (δηλαδὴ τροφιστοὶ, ἐνὸς ποσσοῦσιν αὐτὰς)

ρμ. Τὰ ἡδύλατα μετὰ ἐστὶν πτερόεντα [πτερίδες] ὁσ- κωφοί, ἱπτεροχέρμοι φατισταί [ἱπτες], ἀπὸ ἀγέλης [σκαλῶπα- κας] τοῖς κορύλοις ὅπῃ ἔχον- τες, οἱ ἀγέλης σφαιστερῆς, (ἡ φάλας σφαιροπόδι, καὶ πύ- λαας ἐρυδιστικές) ὁ κόκκυξ ὁ ἑαυτὸν ποσσοῖσιν αὐτὰς τὸ κοκκυ- σμῶ ἀγνῆτε τρυγῶν.

ρμ. Τὰ ἰλάσας τῇ γῆσιν διακρίνομεν ἡγὰρ συκαλὴ συ- καλὴς πτερίδα, ὁ μέγας μινισ- σαις, ὁ ἰρύδα καὶ μυμῆς, ἡ ὑποκροῖ σκαληνῆς, ὅς ἐστιν κοκκαλῆς: τὰ δὲ διττά καλὰ- πῶν τὰ ῥάμφοι, καὶ ἐξ ἑνὸς καὶ λαοδῶντα ἀπὸ διττῶν ἐξ ἑνὸς ποσσοῦ.

interrivers: and the thorn-back [*Squat*] with his fins spread out round: and some flying fishes, &c.

157 All these are egg-breeders [*Spawners*]; but the sea-monsters are live-breeders: as the sea-calf, dolphin, the ork, the physiter, and the whale; of which they write there are found of three hundred yards long: yet the sword-fish is his enemy, who rising up pricks him, with his sharp-pointed snout, and at last kils him [dispatcheth, makes an end of him.]

158 There are also sea-spiders, having neither blood nor muscles [*fins*], (they call them soft water-creatures) as the pourcourd, who is to be feared for his eight very long clutches [*claws*], & the curle casting forth [throwing out] an inky juice, lest he should be seen, & taken.

159 The crevisses are swimming creatures cruised [*shell'd*], furnish'd with ten feet and two clays; the lobster is huge great crevisses (of three cubits;) the crabs round ones; the scrimps and prawns are very little cream-fish.

160 The insects of this element are; the horse-leach, fastning it self to the skin of one that is bare-footed, and sucking out the blood with its two sang'd [*forked*] tongue; the water-spider, running or standing so lightly on the water that it sinketh not; the water-bristle resembling an horse-hair.

sis: & quidam volatici pisces, &c.

157 Omnes isti sunt ovipari; ceti autem vivipari; ut phoca, delphinus, orca, stator, & balæna. quam scribunt reperiri trecentarum ulnarum: habet tamen hostem xiphiam, qui assultans, eam cuspidatissimo rostro compungit, tandemque conficit.

158 Sunt & araneæ marinæ, nec sanguinem habentes nec spinas, (mollia aquatilia vocant) ut polypus, octo brachiis prælongis metuendus, loligo, emittens atramentalem succum, ne videatur, & capiatur.

159 Cancræ sunt natatilia crustata, denis pedibus binisque chelis instructa; cammari sunt cancræ prægrandes (tricubitales;) carabi rotundi; squillæ, minuatuli cancelli.

160 Insecta elementij hujus sunt; hirudo, affigens se cuti nudipedis, exsugensque lingua bifidula sanguinem; tipula, tanta levitate super aquam cursans, vel stans, ut non desiccat; fera aquatica, equinum crinem referens.

νομάσι· καὶ πτεροῦται ποικίλοις, κλ.

ρζ'. Πάντες οὗτοι ὠοτόκοι εἰσὶ· τὰ δὲ κῆτα ζῶοντα καὶ οὐκ ὄντα, ἀλλοίς, φαίνεται, φυσικῶς, καὶ φαιναίνονται· ὡς γὰρ εἰσι περὶ αὐτοὺς περὶ τὴν ἀνὰ τὸ μέγεθος· ἔχει δὲ ἕνα τὴν ἐξήλκον, δι' ἐπιστομῶν, αὐτῶν ἐξυπνῶν τῇ τῇ τὸν βύρρα· αἰχμὴν καὶ τὸν ὄντα, καὶ ἄλλ' αἰνὰ κλητῶν.

ρη'. Εἰσὶ δὲ καὶ ἀσκήχαι ἐκαστοὶ τοιαύται, ἐν αἷματι, ὡς ἀνὰ τὸν χρόνον, (μελάκια δὲ συνθροῖον καλοῦσιν) αἱ πολυπύκτοι [ἀνὰ τὸν χρόνον] ὑπερμελῶς ἀκαταστάτως [κοτυλιόδοσι] φορέοντες τὸν σῶμα, [σηπία] μέλατα χυμέναι ἀπὸ τοῦ σώματος, ὡς τὸν βλαπομένη ἀλγῶν.

ρθ'. Καρκίνοι ποικίλοι ὅσους καὶ ὁρμαῖ [μελακόσους] εἰσὶ δὲ καὶ τοῖς ποσσὶ καὶ δυοῖν δὲ γόλαις περισκελισσάμενα· καμμάροι [ἀσκήαι] εἰσὶ καρκίνοι παμμεγέθους [τριπύχαι]· καὶ οἱ ἐσθρῶλοι καρκίνοι ὁμοῦ καρκίνα.

ρζ'. Ἐν τῷ τούτῳ τῷ στοιχείῳ εἰσὶ βδέλλα ποροκολλώμενα τῷ χροπὶ γυμνοπόδοι, ἐκζητῶντες τὴν τῇ διχόλω γλώσσῃ τὸ αἷμα· τίπυλα [ἀσκήαι] ποικίλῃ τῇ κροστικῇ ἢ ὑπὲρ τῇ περὶ τοῦ σώματος, διέτρεται, αἱ μὲν κατὰ τὸν χρόνον· ἢ διὰ τὴν θερμότητα τοῦ σώματος (τῶν σῶμα) ἀπομωρίζονται.

ἢ ὁ γὰρ μὲν βῆς.] βῆς ὁ ἴστος
 λήγεται· ὅπου κυροῦσθαι
 εἰς μέγας [βολίον] μέγας
 αὐτὰρ αὐτὸν, ὅς τις ἢ σφῶντις.

[illegible]

ἔξ, Ὁ πατριάρχης [λαϊκούς]
 τολῶ, τῇ ὁμοθυμῇ, τολῶ
 ἐκπαίδευσις γὰρ, ἵνα καὶ
 ἵνα καὶ ἐκείν[ος] ἡγεμονίᾳ
 αἰετοῦ αἰσπ[ή] αὐτῶν οἱ
 ἱεροὶ ἀντιφύνασι τῷ αἵματι.

[illegible]

ρεβ. Τὸ κτλ.Ⓢ, βέσκηκε
 ἱρραστὰν ἢ φοροφόρον, ὃν ὁ
 κάμειⓈ κυρτός ἐστι μέγ-
 αλυν, αὐτὸν οἷον ὄχημα παρ-
 ἔχων· πούτε δὲ δότεⓈ ἵππων,
 τῇ λοεῖα ὀπίσσωⓈ καὶ γορ-
 γουμινⓈ, λακτίζον, δυσ-
 νόος τι καὶ ἀδάμαςⓈ [δυσ-
 ἀγουνⓈ] ὅμως θαμνίζονται
 χαλινὰ γυνέεται, παλιδά-
 μνι), ὡς τῶ ἵπποδότη, σφεί-
 δεσθαι μέλλεται ἵππⓈ αὐτο-
 μίας γυνόει, ὅπλινά τε καὶ
 τὰ χεῖματισμοῦ ἀγλῆ· ἀλλὰ
 ὁ δὲ [αἰσθάν, αἰσθῶν]
 ὅπκαμπης πορὶ τὸ βαστάζειν
 τὰ βάρη, ὑπεργρῆ, καὶ ὑπὸ
 ὀνηλάτε ὀπαίλει τυρβὴς ὀρ-
 γαταί.

170 Dogs and cats are
our house-keepers; those of
our cattle, against thieves;
those of our provision [vi-
tuals,] against mice.

171 The dog [or bitch] betrayeth [discovereth] the stranger by his barking, and biter him that unwisely [without fore-sight] draweth too neer, (especially being chained [the bandogs]) or doth at least haugh; if you anger him, he growes [grows] with his chaps wide open; if you strike [smite] him, he yelpeth [whines], moaneth: but being mad with a bite he makes men to be afraid of water, and bark just like whelps [puppies.]

172 The cat creeping up and down the corners of the house by the mouse-dung scents out the mice (which the mouse-trap doth not take,) then craftily [cunningly] catches them, tears them in pieces, devours [eats] them.

170 Canes & feles
sunt nobis custodes: il-
li pecoris, contra fu-
res; hi penoris, con-
tra mures.

171 Canis enim pro-
dit advenam latratu; im-
providēque appropin-
quantem morder, (præ-
sertim catenarius) vel
ad minimum baubatur;
si irrites, diducto rictu
ringitur; si pereutias,
quiritur: sed rabidus
morsu reddidit hydropho-
bos, latrantes more ca-
tellorum.

172 Catus perreptans
angulos domus odora-
tur ex muscerda mures
(quos muscipula non
capit,) tum infidiose
captat, discerpit, de-
vorat.

ρο'. Κύριε καὶ ἄλλοις ἡμῶν
εἴσι φύλακ· ἐκεῖν· μὲν τῷ
Σπυριδίου τῷ ἡγεμῶν· ἔτοι
δὲ τῷ βρομῶν καὶ τῷ
μυῶν.

[illegible]

ροί. Ἡ ἀλλε⁹ ἀνὰ τὰς
τῆς οἰκίας γυναικας ἐκπύζουσα
φραίνεται ἐν τῷ μυθῶνι [μυ-
κόπρω] ἑὸν μῦθον (ὡς ὁ μῦθ-
ος οὐχ ἀλλοίωσι) τότε ἐπι-
βούλως ἀναρῶν, διασπασί-
ται, κατὰ τὴν

C A P. XIX.

Bellus quid 173. *Elephas* 174. *Rhinoceros* 175. *Bubalus*, &c. 176. *Uircornis* 177. *Alces* & *rangifer* 178. *Cervus* 179. *Dama*, *ibex*, *rupicapra*, *caprea* 180. *Bestia* quid, *Leo* 181. *Pardus* 182. *Tigris* & *lynx* 183. *Vrsus* 184. *Lupus*, *vulpes* 185. *Onager* & *aper* 186. *Simia* 187. *Lepus*, *cuniculus* 188. *Eriaceus* & *histrix* 189. *Gazela* & *zeibethus* 190. *Cattilyvestres* 191. *Sciurus* 192. *Mures sylvestres* 193. *Amphibia* 194.

Four-footed wild-creatures : and those that live as well in water, as on land.

*Quadrupeda fera: & am-
phibia.*

Τῶν τῆς ἐκπόδων τὰ ἀ-
γία· καὶ τὰ Ἀμ-
οίβια.

173 The bigger beasts
are called great beasts; the
more cruel ones savage
beasts.

173 Feræ majores dicuntur bellæ ; crudelioreſ, beſtig.

ρογ'. Ταῖν θεῶν αἱ μέγ
μεζόταται λήγονται κινώδιστα
αἱ δ' ἐν μύοις θεαία.

174 The elephant, the biggest of great beasts, is said to be affrighted at the sight of a little mouse, and the

174 Elephas , maxi-
ma belluarum , dicitur
terreri aspectu musculi ,
grunnituque porcino :

ροδ'. Ἐλίφας δὲ κτερά-
λων μέγας, ἐκροδίθαι
λέγεται τῇ ὄψι τῆ μυαίρου
μόνον, καὶ τοῖ γρυλλισμῷ
grylling

grunting of a hog: it hath two teeth of four cubits length, which afford the whitest ivory; but he draweth his food [fodder] to him with his trunk [or long snout.]

175 The Rhinoceros [nose-horn] is almost of an equal bulk, cloathed with bony scales, and wearing on his nose a sharp horn: wherewith he is used to pierce [dig through] the belly of the elephant, whilst he skirmageth with him.

176 Next are the wild oxen with two horns, the buffalo [buff.] the ox, and the bue; but this hath horns bent to his eyes, useless for fighting.

177 The Unicorn to be looked at for his one only horn, inhabits the most hidden [retired] deserts [solitudes]; nor can he be taken, by reason of his incredible swiftness.

178 Of those that wear branched [knaggy] horns, the alce [elk] is the biggest, having a hide [back] that cannot be pierced for hardness; then the rangifer named, of so great swiftness, that it runneth in a days space above eight hundred furlongs, through snow and ice.

179 The stag [hart] very nimble, wearing horns that shed [fall off] every year, (for they grow again; but the hind hath none) he alone of all the brutes weeps at his death [being about to dye.]

180 The fallow deer [buck or doe] horns spread wide: the ibex his horns bend back upon his back: the

habet duos dentes quadratubitos, qui dant candidissimum ebur, pabulum vero attrahit proboscide.

175 Rhinoceros est corpulentia fere equali, indutus squamis ossibus, & gerens in naso acutum cornu: quo solet transfodere ventrem barri, dum cum illo praeliatur.

176 Dehinc sunt feri boves bicornes, bubalus, urus, & bonafus: sed hic habet cornua ad oculos flexa, ad pugnandum inutilia.

177 Unicornis spectandus cornu unico bicubitali, incolit abditissima deserta; neque capi potest, ob incredibilem pernecitatem.

178 Ex gestantibus ramosa cornua, alces est maxima, habens tergum infecabile prae duritie; tum rangifer jubatus, velocitateque tanta, ut decurrat diurno cursu supra octingenta stadia, per nivem & glaciem.

179 Cervus praegilis, gestans cornua decidua quotannis, (re-gignuntur enim; sed cervæ nulla sunt) solus e brutis lacrymatur moriturus.

180 Damæ cornua late-sunt: ibici in dorsum reflectuntur: rupicaprae sunt obunca, ut

ἡ χελὴν δύο ἔχει ὀδόντας τετραπλήρεις, οἱ λευκώτατοι κίμας ἰσόβητοι πορίζουσι, πῶ δὲ φορέω, τῇ προσκομιδῇ [προσφορά] προσβάλλει [προβάλλει].

ροῖ. Ὁ ρινόκερος κατὰ τὸν ἄνθρωπον κατὰ πηχὺς τὸ σῶμα καὶ ὡς ἀρχὴ, ὅθεν καὶ ὀνομάζεται ῥινόκερος. καὶ ὅτι τῷ ῥίνοι ὀξύ κέρατος φορεῖ, διὰ τὴν γαστέρα τὴν ἐκείνου ὅταν διεισδύσῃ, αὐτῷ προσβάλλει.

ροῖ. Ἐπειτα δὲ δεῖνοι βίαι διέφθουσι, βούβαλοι [βίστον], ὄνοι, καὶ βόνας. ἀλλ' ἐστὶ ἕξ κέρατα τοῦ ὀρθαλμοῦ ἀνακαμμόντα, εἰς τὸ μάχεσθαι ἀχρεῖα.

ροῖ. Ὁ μονόκερος ἐν τῇ κίβητι διπλῇ ὀπίσθηται ἐν παντὶ χρόνῳ λαμβάνει, ὡς αἰσθάνει οὐδὲ τίς διὰ τὴν ἀπὸ πρὸς αὐτῶν.

ροῖ. Ἐκ τῶν φορέωντων κλωνοειδῆ τὰ κέρατα [ἐκ τῶν σπαραττωμένων] ἡ ἀλκεῖ μαχίτη. ἡρμα ἔχουσα ἀπὸ τοῦ διὰ πῶν σκληρότητα. τότε τραγέλας χαιτῆς ἐκ τοῦ οὐτοῦ αἰὲς ὡς δρασμὴν δρασμῶν ἰσχυρῶς σπένει ἢ ὀκλίμαστος ἐκείνης, διὰ χροῖον καὶ χροῖον.

ροῖ. Ὁ ἰλαρὸς μέλας αἰὲς κέρατα φορεῖ κατὰ τὸ ἐκπύοντα (ἀναρῶνται γὰρ ἀλλὰ τῇ ἰσχύϊ αὐκ ἐστὶ) μόνον ἐκ τῶν ἀλόγων τιθῆναι ὅταν σακρύ.

ροῖ. Ἡ πορὶ σπαραττωμένη τῇ ἰσχύϊ [τῇ αἰσθάνει ἰσχύϊ] εἰς τὸν ἀνακαμμόντα τὰ κέρατα τῇ αἰσθάνει εἰς ἀγ-

wild goat's are somewhat crooked [bowed] that by their help they may the better clamber up the craggy rocks, and leap [go] down without hurt; the roe-buck (with his doe and fawns) is the least of horned beasts.

181. The savage beasts have no horns, but are armed with claws and teeth, because they feed not on grass, but prey on flesh: of these the strongest [lustiest] the Lion, with his shag-haired shoulders, roars hideously.

182. The libbard creeps over the prey, which he catcheth [overtaken] not at three jumps; he hath a skin speckled with black spots: the panther hath one asile differing with whitish specks bemixt.

183. Of all the Tigres most savage (and she spotted too) is said to be so enrag'd at the beating of drums, that rav-ving mad she tears herself: the lynx something less in body, not unlike in fierceness, & of a very quick [sharp] sight, and a colour'd skin.

184. The shaggy [rough-hair'd] bear during the winter keeps himself in dens without food; the she-bear fashioneth her whelps [cubs] by licking them over, because they are brought forth half-shaped.

185. The wolf, the most ravenous of beasts, being hungry howleth: the gluttonous and crafty fox is never tamed, in the spring time, he sheds his hair, and groweth bald [pild].

186. The wild ass is re-

auxilio horum infiliat rupes, desiliatque in-
demnis: capreolus (cuius
sua caprea & hinnu-
lis) est minimus cor-
niferorum.

181. Bestia non sunt cornuta, sed armata ungibus ac dentibus: quia non herbaria sunt, sed carnivora: leo robustissimus harum, ar- mistque hirtis, rugit formidolosè.

182. Bardus dimittit prædam, quam non assequitur saltu terno: habet pellem distinctam maculis nigris: pardalis paululum diversam, interalbicantibus punctulis.

183. Tigris omnium ferissima, (& ipsa maculosa) dicitur adeo efferrari sonitu tympanorum, ut dilaceret se ipsam, acta in rabiem: lynx aliquanto minor corpore, haud dispar ferocitate, & visus præcui, terroreque colorato.

184. Ursus villosus continet se per hyemem in spelæis sine victu: ursæ refingit catulos circumlambendo, quia semiformes nascuntur.

185. Lupus, voracissima bestiæ, famelicus ululat: vulpes, gulosa & dolosa, nunquam cicoratur, verno glabrescit, ac fit depilis.

186. Onager perhibe-

auxilio horum infiliat rupes, ac desiliatque in-
demnis: capreolus (cuius
sua caprea & hinnu-
lis) est minimus cor-
niferorum.

181. Bestia non sunt cornuta, sed armata ungibus ac dentibus: quia non herbaria sunt, sed carnivora: leo robustissimus harum, ar- mistque hirtis, rugit formidolosè.

182. Bardus dimittit prædam, quam non assequitur saltu terno: habet pellem distinctam maculis nigris: pardalis paululum diversam, interalbicantibus punctulis.

183. Tigris omnium ferissima, (& ipsa maculosa) dicitur adeo efferrari sonitu tympanorum, ut dilaceret se ipsam, acta in rabiem: lynx aliquanto minor corpore, haud dispar ferocitate, & visus præcui, terroreque colorato.

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185. Lupus, voracissima bestiæ, famelicus ululat: vulpes, gulosa & dolosa, nunquam cicoratur, verno glabrescit, ac fit depilis.

186. Onager perhibe-

ported

192 The Squirrel makes himself a screen by his shady tail, which he uses also in stead of a wing. whilst he skips from tree to tree: there is nothing more drowsie [sleepy] then the badger [gray, black] & dormouse.

193 The rat, field-mouse [strew], and all the micky flock, (foes to corn) delv themselves holes, wherein they make their abode in winter: the mole [wont, mould-warp] digging up the fields make hillocks [mole-hills].

194 Finally there are four-footed creatures, that live as well by water as land; the beaver and otter hairy, and of a dog: size (but he has a scaly tail, and his hinder feet like a gooset:) and the crocodile, which as he is chewing, moveth his upper jaw: and the shielded tortois, and the croaking frog, with the poisonous toad, and the harmless ruddock, &c.

191 Sciurus facit sibi umbellam umbrosa sua cauda, qua & utitur vice alæ, dum transvolat de arbore in arborem: mele & glire nihil somnolentius.

193 Sorex, ericetus, universusque murinus grex (inimici segeribus) cavant sibi foramina, in quibus hibernent: talpa suffodiens campos facit grumos.

194 Ad extremum sunt quadrupeda amphibia, incolentia pariter terram & aquam; fiber æc lutra pilosi, caninaque staturæ (sed ille habens caudam squameam, pedesque posteriores anserinos:) & crocodilus movens superiorē mandibulam, inter mandendum: & testudo clypeata, ranaque coxans, cum bufonē venenato, & calamita innoxia, &c.

ρζδ'. Ὁ σκίρξ. ἰσχυρὸς σκιδόων τοῖς ἐν σκιδόεισιν αὐτοῦ τοῖς κλάκοις. ἡχῆται δὲ αἰτῇ πτεροῦ ἐν τοῖς διαπτόμενοις ἐν δένδροις διδόντων μολύβη [ι- λαντὸν] καὶ μαλάκῃ οὐδὲν ὑπὸν διδόντων.

ρζγ'. Τραξ, μυρμῆκα, καὶ ἀπασα ἡ τοῦ μύων ἀγέλη (ἰ- γροῦ τοῖς λαλοῖς) ὑπογῆς σπη- λαθία ἑαυτοῖς τῇ χειμερίῳ ἐν ἡμέρᾳ γλίσσονται ἀσπίδα ὑπο- σκαπῶν τὰ σπηθία, δειμ- νος ἐγχείρη.

ρζδ'. Τὸ ἔσχατον ἔστι καὶ τε- τραπόδα ἀμφίβια [ἐπιμφο- τιστέοντα] τὸ ὕδωρ ἰδίῃσι καὶ τῷ γῆν κατενοικιστῇ καὶ ἑσώρ καὶ ἐσώρει [κύων σφιδάμωσι] περὶ τοῖς καὶ κινωτοῖς ἀνθρώποις. (ὁ σκίρξ δὲ λατὸν τῶν ἔχων τῶν οὐραν, ἀποδόν δὲ τοῦ ὁ- πιθίου χλωκῆς) καὶ κροκό- δειλος ὅστις τῶν ἀνυγνέων μόνων μολύβη φαζὼν κινεῖ καὶ ὁ χελωνὴ ἀσπίδωτος, καὶ βέλ- τερα καὶ βατραχίαν, καὶ τῇ φωνῇ [φυσίᾳ] ἰσθῆς, καὶ χελωνῇ ἀσπίδωτος, κλ.

C A P. X X.

Homo generaliter spectatus 195. in sua nativitate 196. vite cursu & obi- tu 197, 198, 199. sine denique 200.

M A N.

195 Hitherto we have missterd [surveyd] the compa- nies [sorts] of creatures, to whom seeing that the Creatour hath given a ruler fashioned according to his own image; come on let us view [take a view of] him! but heedfully, that whilst other things fall into your knowledge, you may not forget [be ignorant of] your self; made in body like the

H O M O.

195 Hastenus col- lustravimus classes cre- aturarum, quibus quia Creator dedit domi- natorem, conforma- tum ad imaginem su- am; hunc agedum spe- culamur! sed inten- te, ut dum alia ve- niunt in cognitionem tuam, tu ne ignores te- ipsum; corpore brutis similem, mente ad an-

ἈΝΘΡΩΠΟΣ.

ρζε'. Μίχρη τοῦδε σφειδλο- γάμῃα τὰς σεραπείας τοῦ κλι- σμῆτων, οἷς ἐπὶ τοῦ κλίστης ἀρχοῦν καὶ περὶ τῶν καὶ ἐξῆς, σύμμετρον τῇ ἐκείνῃ αὐτῇ ἀγῇ, ταυτοῖς κατεσκευ- σῶμεν ἀλλὰ ὑπὸ μαλῶς, ἵνα τοῦ ἄλλου εἰς τῶν ὁμοιωσῶν σε ἰσχυρόμεν, σὺ μὲν ἀγνο- ῖς σταντὸν τῇ αὐτῇ σῶματι τοῖς ἀλόγοις παρῶμοις, τῷ δὲ τοῦ εἰς τὴν ἀνθρώπου ὁμο- λότητι σφειδλοῦ.

brutes

ti, in quam intromitti
tendi sumus; discite igitur
TE IPSUM
NOSSE, obsecro!

in a s'lu' n' d' an' y' n' d' ,
na, JATTON INC.
NAL

C. A. P. x. x. i.

Corpus hominis mirabile 201. Membrorum in eo sita 202. Caput, capilli, facies, frons 203. Oculi 204. Pupilla, palpebrae, tilla 205. Aures 206. Nasus 207. Labia, os, mentum 208. Ungulum & cervix 209. Pectus, umbilicus, inguen 210. Tergum & latera 211. Brachia & manus 212. Vola, palma, pugnus, digitus 213. Coxae, femora, pedes 214.

Του σώματος ανθρώπινου
τα ἴσα μάλιν.

σα· Του σωματός μου
το σύστημα (της λογικής ψυ-
χῆς οἰκονομία) ως ἐπίσημα
μαρτυροῦν πὺν παύσει δι-
ακρινεῖ, οὐδεὶς ἰκανῶς δι-
ακρινεῖται διώκει αὐτὸν, ἐπὶ
τοῦ αὐτοῦ διακρινεῖται.

ὅς· τὰ διπλά τῶν μαλῶν
 ἐπὶ τῶν σπλνδερῶν ἰσχυροῖς. ἀ-
 νικῶνται τὰ μαλῶν ἐκ μέσου
 ἰσχυρὰ· τὰ ἀνθρῶπινά τε ἀ-
 νήματα ἢ ἰσχυρά· τὰ δὲ
 μαλῶν τε [ἀμφοτέρων] κα-
 νήματα αἰξίνονται.

ἔν. δι. τοὺς [δι. κήρυ.]
 τοὺς ὁμοίους τῆς καρπῆς πα-
 ρακαλύπτει (ὡς πρὸς κορυ-
 φῇ) μακροτέρῳ] ἀντιφρο-
 σμῶν] καὶ τὸ μακροτέρῳ τὸ
 ὁμοίον σημαίνει, ἔξ-
 ὅθεν εἰρηρῶς διακρινόμενα ἐστὶ
 ὅτι ὁμοίον τὸ μακροτέρῳ
 ἔχ. ὁμοίον ἔξ. ὅθεν ὁμο-
 κλησίους, ἀμφοτέρωθεν εἰς
 τὸν κρηίδεον παρὰ τὴν μῆ-
 καν μορ. λέειν, ὁμοίον δὲ
 λέειν τοῖς μακροτέροις ὁ-
 μοίοις [ὁμοίοις].] φασὶν
 ἐκρυπτομένους, ὁμοίον δὲ
 σημαίνει [φασὶν ὁμοίους.]

the ring-finger we wear rings, the little-finger serves in stead of an ear-picker.)

po ludiſcamus, annulari annulos geſtamus, auricularis pro auriscalpio eſt.)

χρῶν· ἑνὸς ἀνδρὸς ἐν τῇ ἀντιχειρί· ἑκατάχρησις [καταχρησμός] τῷ δακτυλίῳ [πυρρῷ] δακτύλιῳ φορεῖται· ὁ δὲ ἀπὸ τοῦ ἀντιχειρίου ἐστίν·

214 So below the hips are the thighs; under the knees the shanks [legs]; under the ham the calves of the leg; at the pascera [hough] is the lowest foot, containing the ankle and the heel, the ball [hollow bottom] of the foot, and the sole, and the great toe with the other toes, on which standing [on tip-toe] we are raised higher.

214 Sic infra coxas femora sunt; sub genibus crura; sub poplite suræ; a suffragine est imus pes, continens talos & calcaneum, convexam plantam, & solum hallum, que cum digitis, quibus subnixi eminentius protollimur.

οὗ· ὡς οὖν ἐπὶ τὰ γόνατα αἱ κνήμæ· ἐπὶ τὰ ἵχνα οἱ μηροί, ἐπὶ τὴν ἰγυῖα τὰ γαστροκνήμια· ἐπὶ τὸ μίστρεον, τὸ πῖμα ποδὸς ἐστὶν· ἀντὶ τοῦ ἑλκῆρος τῆ περὶ τὴν σφαιρεῖα τὴν πλάμα· τὸ· κατὰ τὴν κοτύλη συνανθεῖ ἐστίν.

C A P. XXII.

Ossium divisio 215. Ossa capitis 216. Trunci 217. Spine dors 218. Pectoris & laterum 219. Ossa sessibuli 220. Ossa artium 221. Manuum 222. Pedum 223. Ossium medulla & membrana 224. Insuperque & ligamenta 225.

The bony parts of the body.

Partes corporis ossa.

Τὰ ὀστέα τῷ σώματι·

215 Have you a mind to look into the inner parts? you shall see a more wonderfull compos'd frame of the microcosme [little-world,] whose props are the Bones, about three hundred; divided into the bones of the head, of the body, of the limbs.

215 Libetne introspicere interanea? videbis mirabiliorem structuram microcosmi, cujus fulcra Ossa, circiter trecenta sunt; divisa in ossa capitis, trunci, artium.

οὐ· Ἄρα συνδοκῇ ἀρσκή [ἀρσκή] τὰ ἴσθη ἰσθρῶν [ἐκ-σκήπτην] ἴσθρι· αὖ [ὀφρ]· ὡς μαρτυροῦν τὴν μικροκόσμου τὴν δομικὴν· ἡ δὲ ἀριθμὸς ὅσων αὐτῶν ἐστὶν περὶ τὴν κεφαλὴν, τὴν κοτύλην, τὴν ἀρσκήν διηρημένον.

216 The skull [brainpan] of the head is as it were stricks [packs] together like comb-teeth of severall bones: the two jaws contain in them thirty two teeth, in as many sockets: of which the foremost are called the fore-teeth [butter-teeth,] the next to them on both sides the dog-teeth, then the five jaw-teeth (or grinders,) finally the two cheek-teeth.

216 Capitis calvaria est pectinatim veluti confusa, ex pluribus ossibus: duæ maxillæ continent triginta duos dentes, in totidem alveolis: quorum anteriores quaterni vocantur incisores, utrinque illis proximi canini, dehinc quini maxillares (seu molares,) postremo genuini bini.

οὐ· Τὸ τῆς κεφαλῆς καλάρια ἐστὶν ὡς περὶ πτερυγίων ὡς περὶ πτερυγίων ὡς περὶ πτερυγίων· ἐν σκελετῶν ὅσων αὖ δύο σιαγῶναι [γναθῶν] περιέχοντα καὶ δύο ὀδόντας ἐν τοσοῦτοις ὀστέοις· αὖ οἱ ἑκατέρωθεν ὀδόντες, τομῆς [δισσῆς] τομῆς [καλάρια], ἑκατέρωθεν ὀδόντες ἑξήκοντα καὶ δύο ὀδόντας, ἀπὸ τοῦ πρῶτου μύλου [γρομφίου] πέντε, τὸ τέτατον δύο κρανίους, [ὀφρ]· ὡς περὶ πτερυγίων.

217 These make up the

217 Truncum consti-

οὐ· Τὴν κοτύλην καὶ τὴν σφαιρεῖαν.

gather sixteen.

223 But in the feet there are no more but thirty : one bone of the thigh : two of the leg (the shin-bone and brace;) seven of the heel ; five of the instep ; fourteen of the toes ; and moreover [besides] the whirl-bone of the knee.

224 The greater bones are hollow ith in-side and have marrow in them ; the lesser are not indeed marrowy, yet juicy : all of them covered on the out-side with little skins.

225 The joinings of the bones are glw'd together by a plain clapping together, where they are without bending : but where they ought to be bent, they hang together joyn't by joyn't, by the head of one thrust into the hollow of the other, yet with a gristle being put between (as a pillow [bolster]) lest the bones (by rubbing and fretting one against another) should feel any pain : and lest the bones also should by violent motion be pluckt asunder or loosened [put out of joyn't,] each joyn't is tied about with most strong ligatures [strings,]

junctim sexdecim.

223 Sed in pede non nisi triceena sunt : os femoris unum ; cruris duo (tibia & fibula ;) tarsi septem ; metatarsi quinque ; digitorum quatuordecim ; & insuper patella genualis.

224 Majora ossa sunt cava intrinsecus, continentque medullam ; minora, non quidem medullosa, succosa tamen : omnia contexta extrinsecus membranulis.

225 Iuncturae ossium simplici commissura glutinantur, ubi sine flexu sunt : sed ubi debent flexi, cohaerent articulationim, per insertum caput alterius cotylæ alterius ; interposita tamen cartilagine, (velut culcitella) ne ossa (mutuo contactu & attritu) dolorem sentiant : ac ne etiam violento motu ossa divellantur, aut luxentur, quilibet articulus circumligatur ligamenti firmissimis.

σύνολα ἑκαδέκων.

σκαρ. Ἀὐτὰρ ἐν τοῖς ποσὶ οὐκ ἔστιν εἰ μὴ τριάντα τῶν ὀστέων ὅσων ἐστὶ τῷ ποσὶ δύο (κνήμη καὶ πτεῖον) τὰρσὶ δὲ πέντε· μετατάρσιν τε πέντε· δακτύλοις δὲ τεσσαρὶς καὶ ἑξαστάς· ἐν δὲ κνήμῃ ὀσφυρίατις.

σκαδ'. Τὰ μέγιστα τῶν ὀστέων ἵπποδαι κοιλὰ ἐστὶ, συνεχρῆτα μὲν δὲ τὰ ἐλάττω, οὐ μὲν μολλωδῆα ἀλλ', πυλωδῆ ὅμως· πάντα ὑμνίοις ἀπέναντι ἑξῶθεν περιεσπόμενα.

σκαδ'. Τὰ ῥόγμια [συνθεῖσιν] τῶν ὀστέων τῇ ἀπλῇ συμμίξει περισκολλήσασθαι ἀλλήλοις, ὅπου αὐτῶν στροφὴ ἐστὶν· ἀλλ' ὅπου καμπίδιαι εἰσιν, ἐν ἀρθροῖς συμρούσας, διατρίβει τῆς κεφαλῆς τῇ διατρίβῃ κατυληθῆναι ἐκ περιεσπόμενης· παρεμβάλλεται ὅμως χόνδρος (αὐτῇ στροφῇ) ὥστε τὰ ὀστέα (τῇ περισκολλήσει συναρτήσας καὶ τριβῇ) μὴ ἀλγεῖν· καὶ ἵνα μὴ τῇ βίαιᾳ κινήσει τὰ ὀστέα κατὰσπασθῇ ἢ ἐκάρθρῳθῇ, ὅπου αὐτῶν περιεσπασμένοι συνδέσμοις περιεσπῶν ἀσφαλιζέσθαι.

C A P. XXIII.

Caro in musculos divisa 226. Cerebrum & nervi 227. Septum trunci transversum 228. Thoracis viscera 229. & abdominis 230.

The fleshy parts of the body.

226 Thus is the skeleton [Anatomy] of our body, which Flesh doth cloath round : yet not with one intire lump, but (by reason of the several motions of the limbs) parted, as it were into

Carnæ partes corporis.

226 Ita est sceletos nostri corporis, quem Caro circumvestit : at non continua massa, sed (ob diversas motiones membrorum) dispartita velut in fumes,

Τὰ σαρκεῖα τῷ σώματι μέρη.

σκαδ'. Οὕτως ἐστὶν ὁ σκελετὸς τοῦ σώματος ἡμῶν, ὃν ἡ ΣΑΡΞ περιεσπῶσθαι ἀλλ' οὐ συνεχρῆται ὅλως, ἀλλ' (διὰ τὰς ποικίλας τῶν μελῶν κινήσεις) διαμεμελεῖται ὥστε φεῖν εἰς χεῖρας, ἦγυν ἀλλήλκτας, ὥς οἱ ἀνάστροφες.

ropes, or gut-puddings [links,] which the Anarchists [dissolvers] call muscles, and reckon four hundred & five of them; which, when the skin is took off [shed,] appears thus. (See the brazen type.)

227 The brain is the high-
est [chieft] among the en-
trails, covered over with
double skin [film] within
the hollow of the skull: but
in is self divided into four
little cells (they call them ven-
tricles,) and the first under
the hinder part of the head,
the brain-pan; out of which
proceeds the marrow [pith]
of the back-bone [chine,] and
from thence again the branches
of the nervus [sinews] dis-
perse themselves through the
whole body.

228 The cavities of the trunk are divided into two stories [lofts, floors,] parted from one another by a fleshy partition [travers lying overthwart the midriff:] above which is the breast, below is the belly.

229 The breast contains in it the upper entrails : to wit, the heart shut up in the heart-purse from whence proceedeth the great artery [aorta] the stem-Stock] of the [arteries] beating [pounding] pulses to be branched through out the whole body ; and the lungs [lights] surrounding the heart, with thin fleßs, as if 't were frothy, and with two flaps.

230 The bowels of the paunch are seven: the stomach (with the guts lying under it) cover'd with the caul [kell:] at the right side of which lieth the liver, with

aut farcimina, quæ anatomici vocant musculos, & numerant quadringentos quinque: qui, detracta cute, sic apparent. (vide typum animum.)

227 Cerebrum est
summum inter viscera,
convolutum gemina me-
ninge; Infra cavernas
cranii: in se autem di-
visum in quatuor cellu-
las, (vocant ventricu-
los;) & quantum sub
occipite, cerebellum:
à quo medulla spinalis
exit, & ab hac rursus
rami nervorum dividunt
se per totum corpus.

228 Cava trunci sunt
divisa in duas concame-
rationes, dissepitas ab
invicem carneo septo
transverso, (diaphrag-
mate:) supra quod est
thorax, infra illud ven-
ter.

229 Thorax continet
præcordia: nempe cor,
inclusum pericardio, unde
prodit aorta magna,
truncus arteriarum di-
videndarum per omne
corpus; & pulmonem
circumdatus cordi, carne
rara, cœu spumea, ac
bivalvi.

230 Viscera abdominis sunt septem : ventriculus (cum intestinis substratis sibi) circumtectus omento : ad cuius dextram iacet ic-

μικροὶ μῦθας ὁνομάζονται καὶ
πασταί· ἀλλ' οἱ καὶ τὴν αἰετι-
μοσύνην· οἷον· ὁποδερματιο-
μυθὶ οὕτω φαίνεται αἰ. (ὅρα
τὸν τύπον χαλκοῦ.)

[illegible]

σκη'. Τὰ κοίλια τῷ κέρματι
[σώματι] τοῦ κυλοῦστος] εἰς δύο
καμαροῦστας διαφείτῃ, ἀπ'
ἀλλήλων θρυγλίου σπέρμασιν
(διαφράγματι) διαφραγί-
σθαι· τὸ ἀνω θωραξίς ἐστι, τὸ
κάτω κοιλία [γαστήρ.]

σκαθ'. Ὁ ἀνταρξὶς τῆς ὀπί-
 σθης συνιστᾷ· δηλαδὴ τῶν
 καρδίας, τῶν πνευμάτων ἡ-
 κησίων, ὅθεν ἀπορτὴ μαγί-
 ας ἐξέρχεται, ὁ κόρμος τῆς
 ἀφθαρσίας δι' ὅλην τὴν σῶμα-
 τιν· καὶ τὸν πᾶνμύτη τῆς
 καρδίας περικυλλόμενον· ὅπως
 ἀραὶ αἰσθάνεται ἡ σὰρξ αἰ-
 σῶσαι ἀφροσύνης καὶ διδύμου.

σλ'. Τα ἀπλάγχνα [ἐν-
ταρα] τῇ ὑποταστικῇ ἐπὶ τῇ
ταστικῇ (μὲν τῇ ἐπὶ τοῦ αὐτοῦ
τῇ ὑποταστικῇ) τῇ ἐπὶ
πλάγχθον ἀπλάγχθον ποσὶς
ἐπὶ τῇ τῇ φλεβῶν
the

πλῆθ, καὶ αὐτὰς ἡγλῶσθε·
 ἐν ἡμέραις πέντε· ποῦς πρὸς
 πρὸς δὲ ἀπλῶς, καὶ ἐν ἡμέ-
 ραις πρὸς δὲ ἀπλῶς, καὶ ἀπλῶς,
 ἡ αὐτὰς οὐδὲν· ἀπλῶς
 ἀπλῶς καὶ ἀπλῶς ἀπλῶς· ὅλη
 δὲ ἡ ἀπλῶς· ἀπλῶς ἀπλῶς
 ἀπλῶς, καὶ ἀπλῶς ἀπλῶς

Αἱ ὑπερβολαὶ αὐτῶν ὡς ἡμεῖς
τοῦτο πεινῶμεν.

ελα' Καθάρως το ὅσα τῶ
 ἀρκι ἀνταναστήτω, ἕως ἡ
 σπέρ τις ἐκείνην ὑπερῆν
 ταύτης δὲ διακρίσει τὴν Πύμνα-
 τιν. πάντων τῶν ἐν τῇ σφύρατι
 γεννημένων αἵματα ὀργανικά ὑπάρ-
 χοντα.

σχε. Ἡ ἱερωὴ ἀρχὴ τὸ
αἶμα ἐστίν, ἡμεῖς δὲ τὴν γλυ-
κὺν εἶτα τὸ φάρμακον ὑποκατα-
καίμεν. μεταπέψια δὲ χορὰ
ἐκαστὴ καὶ περὶ τὸ πάλιν, δι-
σταγῶν, χορὰ μάλιστα καὶ
ἐν ἑα.

[illegible]

ολδ'. τὰ δὲ ΠΝΕΥΜΑ-
 ΤΑ ἡγίως ἐκ καρτερότητος
 τῆς ἐλπίδος, καὶ ὅτι πᾶν τὸ σω-
 μα (ὡς τὸ ζῶον) αὐτοῦ, καὶ
 αὐτὸς αὐτοῦ) διαχέεται· τὸ
 μυστήριον ἐν ἡμῖν, ὃ ὅτι
 ἡμεῖς αὐτοῦ, διαρρέει διὰ τοῦ ὀλ-
 βίου· τὸ δὲ ὄντως ἐν τῷ καρ-

the vital spirit sallies out of the heart, through the arteries; the animal spirit trickles from the brain, through the sinews.

235. Each of them dis-
charge his own proper of-
fice: that which is natural
distributeth nourishment
to the members; that which is
vital imparteth to the same
a lively heat; the animal or-
dereth the sense and motion:
each of which things after
what manner they are done,
learn.

ex corde, per arterias;
animalis dimanat è ce-
rebro, per nervos.

διας, καὶ ἀλλὰ δια τῶ ἀρτι-
 ραῖ. καὶ διὰ ψαλμὸν ἐκ τῶ ἐγ-
 κρισάμε ἐκείν δια τῶ ἑυραῖ.

235. Quisque illorum
fungitur munere suo
peculiari: naturalis di-
stribuit membris nutri-
mentum; vitalis com-
municat iisdem vivifi-
cum calorem; animalis
dirigit sensum & mo-
tum: quæ singula, qua-
ratione fiant, edisce.

σλ'. Τὸ ἕκτον ἀπὸ τῶν
ἰδία καὶ ἀνάγκη ἀποταλῆ· τὸ
φυσικὸν διατίμει τοῖς μέλεισι τοῦ
πῶς περὶ αὐτὸν ζῶσιν ἀν-
θρώποις μετὰ δίδωσι τῆς θερμότη-
τος· ζῶσιν οὖν τὸ φυσικὸν αἰ-
σθησι τὴν καὶ κίνησιν αἰσθῶν· ὁ
πὲν τερπνὸν γίνωται, ἵνα μετὰ
ἀγνοῦν, ἐκαστοδύει.

C A P. XXV.

Nutritio è sanguine 236. Sanguinis concoctio prima in ventriculo 237. Secunda in mesenterio 238. Tertia in hepate 239. unde excrementa serosa 240. turbida 241. densa 242. Ultima concoctio in membris 243. excrementum ejus fudor, &c. 244. Fames & sitis quid 245.

The natural function
[operation.]

*Functio natu-
ralis.*

Ἡ φυσικὴ ἐνέργεια.

236 *All the members
are nourished by blood:
but the blood is made of food
digested, in this course [or-
der.]*

236 Omnia membra
nutriuntur sanguine: san-
guis autem fit ex con-
coctis alimentis, hoc
processu.

σλς'. Ἀπαιτὰ τὰ μέλη τρι-
 ρεται τῷ Αἵματι· τὸ δὲ
 αἷμα δὲ τῶν ἰσχυμάτων προέ-
 ρεται γινεται, ἕως ταύτης πάλιν
 μέθοδον.

237 The food [meat] (being minced [bred] with the fore teeth, and broak with the eye-[dog]-teeth, if any thing were hard) is champed [chawd] with the grinders, and being champed is let down out of the cheek-puff through the gullet [weazon,] into the mouth of the stomach: where is made the first concoction, that is, the turning of the meat & drink taken in into a chyle, [white pappy substance:] if any thing is not here sufficiently concocted, it encreaseth *flerne*.

237 Alimentum (in-
cificum primoribus, at-
que constractum cani-
nis, si quid durum
fuit) manditur mola-
ribus, mansumque de-
mittitur è bucca, per
gulam, in stomachum:
ubi fit concoctio pri-
ma, hoc est, conversio
ingesti cibi & parus in
chylum: si quid hic
non sufficienter perco-
ctum est, auget pitui-
tam.

σλζ'. Ἡ περὸν τοῖς τοιούτοις
 στυμνέουσιν ἢ δὲ περὶ σκληροῦ
 ἐτύχοντος συμπεριέχουσιν τοῖς
 κωδικοῖς τοῖς μάλιστα [γραμ-
 ματοῖς] μεταστέλλουσιν μεταστέλλουσιν
 ἐκ τῆς γὰρ διὰ τὴν λαρυγγίαν
 χαλαράν] εἰς τὴν ἀνω γαστή-
 ρα [καὶ] πᾶσι ἐπὶ τῇ σπλάγ-
 χνι καὶ τῇ σπλάγχνι, τὴν ἐν
 βαλκωνίᾳ ἐκτομασθῆναι καὶ πο-
 τεῖν εἰς τὸν σπλάνχνον. ὅτι ἐπὶ
 αὐτῇ ἐκτομασθῆναι τὸ σπλάνχνον
 ὁμοῦ λαμβάνει.

238 The chyle is carried down (through the lower

238 Chylus deferitur
(per inferius orificium

என. 'O ஸீலாது ஐயினாதினெ
 றிதே நெ ஐயாதினெ ஐயாதினெ
 orifice

orifices [passage] of the
mass) into the little guts ;
(the small guts are the more
slender entrails folded (rolled ,
wraps) up into several sorts
of rings , and last about (en-
wrapped) with the mdriss)
and there it is strained more
purely : the grosser dregs
being thrust along through
the greater gut ; and being
voided & thrown forth a-
doors (they are call'd ordures
and St. excrement .)

239 But whatsoever re-
maineth in the chyle which
pertaineth to nourishment ,
the little mesaraick veins
suck it out , and put it into
the liver by the pore-vein
[vena porta] where the
second concoction is per-
form'd (that is , the changing
of nourishment into blood .)
three severall excrements the
serous , turbid , adust being
carried away thence by three
passages .

240 For the wheyie part ,
that , passeth from the liver
(through the emulgent veins)
to the kidneys [renes] and
further through the white
veins (urin-tunnels) to the
bladder : into which piss [ur-
rine , lant] droppeth ; and
from thence is let out by piss-
sing [making water .]

241 The muddy part in
blood-making , the milt
[spleen] draweth to it self be-
ing the receptacle of melan-
choly [black choler ;] & let's
it in again to the great gut ,
through certain little veins .

242 Lastly , the bladder
of gall receiveth the more in-
flamed parcels (of blood) &
in like manner conveyeth them
to the guts , which thereby
are goaded [stir'd] to throw

ventriculi) in lactes .
(lactes sunt graciliora
intestina , convoluta in
multimodas spiras , &
obvoluta mesenterio)
ibique eliquatur purius :
protrusis fecibus cras-
sioribus per intestina
crassiora , egestisque &
ejectis foras . (dicuntur
oleta & merdz .)

239 Quod autem nu-
tritivum inest chylo ,
exsugunt venulae mela-
raice , immittuntque
hepari per venam por-
tam , ubi peragitur con-
coctio secunda (hoc est ,
sanguificatio .) amotis
inde per tres vias ternis
excrementis , serosis ,
turbidis , perustis .

240 Nam quod sero-
sum est , id meat ex
hepate (per venas e-
mulgentes) ad renes ,
ulcerusque per venas
albas (ureteres) ad ve-
sicam : cui urina instil-
latur , & exinde meien-
do emittitur .

241 Quod turbidum
est in sanguificatione , id
trahit ad se lien , rece-
praculum atræ bilis ; im-
mittitque rursus inte-
stino crasso , per venu-
las certas .

242 Tandem vesicula
fellis receptat inflam-
matiores portiunculas
(sanguinis) & transmit-
tit iidem ad intestina ,
quæ inde stimulantur ad

ἐκπνευσθῆναι εἰς τὰ λεπτότερα ἢ
ἑστῆσαν (τὰ ἐκ παλαιοτέρων
ἐλκεας συμπλακόμενα , καὶ τὰ
μυσηνόμενα σπληντικὰ) ἐκ-
θλίβεται . ἢ τὴ παχυτέρην
σπληνικὴν διὰ τῆς σπληνικῆς
ἐκπομπῆς ἀπὸ τοῦ σπλῆνος
ἀφ' οὗ καὶ τὸν [ἀποσταμαζόμε-
νον] καὶ τὸν σκαμνισμὸν ἀφ' οὗ
καὶ τὸν σκαμνισμὸν ἀφ' οὗ

σλβ. Ὁ , πρὸς τὴν ἐκπνευσ-
θῆναι τὴν χυλὴν αἰ φλέβας μετα-
τρέχει καὶ μετατρέχει , καὶ διὰ τῆς
πύλης φλέβας ἐκβάλλεται τὰ ἰ-
σχυρὰ , ὅσα ἡ διυτήρως χυλῶσις
(αἱματοποίησις) ἐκτελεῖται . ἢ
τὴν αἰματοποίησιν (τὴν ὁρ-
μασθῆναι , διανοεῖται , ἢ διυλίσθαι ,
καὶ ἢ τὴν σπληνικὴν) διὰ τῆς
ὁδοῦ ἐκείνης ἀποκατασταθῆναι .

σμ. Ὁ , πρὸς τὴν ἐκπνευσ-
θῆναι τὴν χυλὴν αἰ φλέβας μετα-
τρέχει καὶ μετατρέχει , καὶ διὰ τῆς
πύλης φλέβας ἐκβάλλεται τὰ ἰ-
σχυρὰ , ὅσα ἡ διυτήρως χυλῶσις
(αἱματοποίησις) ἐκτελεῖται . ἢ
τὴν αἱματοποίησιν (τὴν ὁρ-
μασθῆναι , διανοεῖται , ἢ διυλίσθαι ,
καὶ ἢ τὴν σπληνικὴν) διὰ τῆς
ὁδοῦ ἐκείνης ἀποκατασταθῆναι .

σμο. Ὁ , πρὸς τὴν ἐκπνευσ-
θῆναι τὴν χυλὴν αἰ φλέβας μετα-
τρέχει καὶ μετατρέχει , καὶ διὰ τῆς
πύλης φλέβας ἐκβάλλεται τὰ ἰ-
σχυρὰ , ὅσα ἡ διυτήρως χυλῶσις
(αἱματοποίησις) ἐκτελεῖται . ἢ
τὴν αἱματοποίησιν (τὴν ὁρ-
μασθῆναι , διανοεῖται , ἢ διυλίσθαι ,
καὶ ἢ τὴν σπληνικὴν) διὰ τῆς
ὁδοῦ ἐκείνης ἀποκατασταθῆναι .

σμδ. Τὸ πλῆθος , τὰς τῆς
αἱματὸς μαρτίδας ἀποκατασταθῆναι
ἐκείνης καὶ τὴν αἰματὸς μαρτίδας
καὶ ἐκπνευσθῆναι αὐτῶν διὰ τῆς
πύλης φλέβας εἰς τὰ ἰσχυρὰ
αἰ ἐκτελεῖται παρὰ τὴν αἰματὸς
D 3 forth

forth [voys] dunt.

243 The blood being now thus cleansed, is carried through the [vena cava] hollow vein, shooting forth its little branches all about, where the third concoction is made: whilst each limb sips in that bloody dew dropping [trickling] through, and likens it to itself by a clammy clinging together, and so by this means imbodyes it.

244 The excrements of this third concoction, are the uncleannesses gathered from every limb; which are to be driven out through the pores of the skin; and other drainers: (as by sweat, spittle, stool, urine, &c.) so that they may not cause [breed] putrid [rotten] diseases.

245 Therefore whatsoever part is wanting of nourishment, it calon its small veins; those the greater veins; these the liver; the liver the mesaraick veins; these the man; but the man fortuels itself, if it hath nothing to give: and this is that which we call hunger; and thirst, when we stand in need of moist nourishment, and the choops are dry.

eğerendum stercorea.

243 Sanguis sic jam purificatus, digeritur per venam cavam, dimittentem ramulos quoquovertus, ubi fit tertia concoctio: dum quodvis membrum bibit rorem illum sanguinem exstillantem, & assimilatur sibi lenta agglutinatione, atque sic accorporatur.

244 Excrementsa hujus tertiæ concoctionis sunt impuritates collectæ membratim, expellendæ per poros cutis, & alia emunctoria: (puta per sudorem, sputum, mucum, stertutationem) ut ne faciant putrescentes morbos.

245 Ergo quodeunque membrum est indigum alimenti, sollicitat suas venulas; illæ venas; hæ jecur; jecur venas mesaraicas; hæ ventriculum; ventriculus vero corrugat se, si non habet quod det: & hoc est, quod vocamus esuriem; sitim autem, cum opus est alimento humido, faucesque arefiunt.

το εισορπει τον καθαρον.

σμη. Το δ' αιμα υτοις ιδον καθαροισιν δια της κοιλιας φλεβος διακινηθη, της επιμυωδους περιμερισι κλαδισκουσας αυτης οπου γινεται η τριτη συνλησις, οπου λαβον την μαλιν την τω δεσσει εναντιω αιματηδη χυτουσιν αυτου, και ομοιω αυτου το γλυκυσσιν σαρκαλλον, και οτω σαρκατω ποιωι.

σμη. Τα αποληψιματα των της τριτης συνλησις εστι αι ακαθαρσια μαλιν ουκ εχοντες δια της σπορον, και ην ελλαν διοκοδων εξωστειν, (οι δια της ιδροτης, πηλης, μυξας, πικρου) οτι μα απομακρυνει τας σποροφρας τουτες.

σμη. Οπου το μελ^ο της τροφης εστις, τα φλεβια αυτη διαπαρκαλυσσα τας φλεβας, αι η φλεβος το ηπαρ το δ' ηπαρ τας φλεβας μεταραιας, αι η το ιππασειδιον το δ' ηπασειδιον αυτου ρυτιδι, και μελη η ο, τι και διδωσι και ταυτο εστι, ο τιω φηται ιναμωζωμεν. δι^ο ο, τι οταν δωμεν της υγρας τροφης, και ο λαμυξ εξωστειν.

C A P. XXVI.

Officina spiritus vitalis, cor. 246. ardet semper 247. refrigeratur à pulmone 248. Trachea semper parente 249. fonsque edente 250. Vox articulata 251. & inarticulata brutorum 252. hominisque 253. Humilis sus 254. & consillarum 255.

The vital function
[operation.]

246 The heart, the fountain [spring] of life, doth boil up (out of the finest parcel of blood) a little flame, call'd the vital spirit,

Functio vi-
talis.

246 Cor, Fons vitæ, excoquit (ex purissima portione sanguinis) flammulam, spiritus vitalis dictam, distribuen-

Ἡ ἑτήρητα ζω-
τικῆ.

σμη. Ἡ καρδια ην της ζωης πηγη, ιριφει (εκ καθαριστατης της αιματος μεριδος) φλογιον τι. το κωδυμα ζωποιδον λαμβον, δια της αρτηριας οωις.

which is to be imparted through the arteries into all the members.

247 And is painful [throbbing] by reason of its heat incessantly, as you may try by the feeling of your breast, & the beating [pulsing] of the arteries, especially at the wrists; and at the temples.

248 The lungs [lights] therefore beatly suck in & draw (by stretching forth themselves like [bellows] leather bag) a cool air, and by fanning it to the heart refresh it; and again by crushing themselves and breathing [blowing] back the air being heated, discharge fiery vapours which we call taking and fetching breath.

249 Which thing seeing
[since] is firs for the pre-
serving of life, that channel
(which comes down from the
chaps of the mouth to the
lungs) was made of gristly
rings: that it might always
ly open, never be shut, lest
the breath should be stopped
[binder d.]

250 But this wind-pipe
is also an instrument of the
voice: because its top, the
throat, hath a little cleft
[rift] like a whistle, into
which the air being forced
soundeth; sharp [shrill,] or
more flat [base,] according
as the ring (upper or lower)
of the weapon thrusting it self
forth makes a distance from
the throttle.

251 The various dashing
of the sound (at the tongue,
palate, teeth) and the va-
rious shaping of the mouth
makes a distinct voice.

dam per arterias in o-
mnia membra.

247 Palpitat autem *καὶ σπῆναι ἀναμῆναι ὁ δὲ σπῆναι*
 pra calore continenter *ἐκ τῆς θερμότητος ἀσπῆναι* *ἢ σπῆναι*
 ut experiri potes *ἐκ τῆς θερμότητος ἵνα ὁ σπῆναι*
 conflatu pectoris, ar- *ὁ δὲ σπῆναι ἵνα ὁ σπῆναι*
 teriarumque pulsu, pra- *ἐκ τῆς θερμότητος ἵνα ὁ σπῆναι*
 fertim ad carpos, & ad *ἐκ τῆς θερμότητος ἵνα ὁ σπῆναι*
 tempora. *ἐκ τῆς θερμότητος ἵνα ὁ σπῆναι*

248 Pulmo ergo illi
adjacens, attrahit (dis-
tendendo sese instar fol-
lium) frigidiusculum
aerem, eumque afflan-
do cordi refrigerat illud;
rursumque se compri-
mendo, & tepefactum
aerem reflando, egur-
gitat fuliginosos hali-
tus: quod spirare & re-
spirare vocamus.

249 Quæ res cum de-
serviatur vitæ sospiciandæ,
factus est canalis ille
(à faucibus oris in pul-
monem descendens) ex
cartilagineis annulis: ut
posset patere semper,
claudi nunquam, ne res-
piratio interrumpatur.

250 Sed hæc arteria
aspera est simul vocis
instrumentum : quippe
cujus summitas, gut-
tur, habet rimulam fi-
stulæ similem, in quam
aer impulsus sonat ; a-
cutius vel gravius, pro-
ut annulus tracheæ se
progerens (superior aut
inferior) à larynge di-
stantiam facit.

251 Articulatam vocem facit varius allisus soni (ad linguam, palatum, dentes) variaque configuratio oris.

σινά'. Τὴν ἱκανοτητα φανερὴν
ἀπρηξάται ποικίλῃς καὶ ἄλλαις
ποσὶς τῇ γλῶσσῃ τῇ αᾷ, τοῖς
ὀδοῖσι κλ. ποσὶς καὶ, καὶ
ποικίλῃς ὁ τῷ εὐμενῶς ὁ
μετριοδός.

252 Hence it is that the voices of brutes are of many sounds, and yet but of one sound: for the snake only hisseth, the eagle scilleth, the stork chavereib, the crow loweth, the cow loweth, the bull belloweth, the sheep bleats, the hog grunts, or whines, the fox yelps, the bear grumbles, &c. fishes have no voice, because they want lungs and wind-pipes.

253 But man can make severall sounds: whilst being sad he sighs, sick he groans, outrageously grieved he moans and wails, speaking softly he mutters [mumbles] or whispers, speaking aloud he bolls, [cries out] &c.

254 But because the wind pipe cannot endure anything beside air (otherwise it is troubled, and by coughing seeks [endeavours] to expectorate [to throw out of the breast] any thing that grieves it) the cover [flap] thereto joynd, the throat-pipe [guggle] stops the it rattle then when the meat is carryed down into the gullet [mouth of the stomach,] lest anything get into it.

255 The almond of the ears are two springy kernel, seated there at the palat of the mouth; as the Springs of Spittle, to keep the tongue always moist and soft.

252 Inde est quod brutorum voces multisonæ, & tamen unisonæ, sint: anguis enim tantum sibilat, aquila clangit, cicenia glote-rat, cornix cornicatur, avis bombylat, bos boat, taurus mugit, ovis bal-lat, porcus grunnit, aut quiritur, vulpes gannit, ursus murmurat, &c. pisces carent voce, quia carent pulmone ac trachea.

253 At homo potest aliter atque aliter sonare; dum tristis suspirat, ægrotus gemit, impatienter dolens plorat & ejulat, tacite loquens mustat aut susurrat, sonore clamat, &c.

254 Quia vero trachea non potest tolerare aliud præter aerem (alioquin mox tumultuatur, tussiendoque expectorare molestant rem querit) additum ibi operculum, gurgulio, obturat laryngem tum, cum alimentum œsophago ingeritur, ne aliquid influat.

255 Tonsillæ sunt duæ fungosæ glandulæ, ibi ad uvulam sitæ; veluti fontes salivæ, ad linguam semper salivandum.

σὺν. Ὅσον ἴσονται αἱ τοῦ αἰσθητοῦ φωναὶ καὶ πολλαὶ καὶ πολυφωναί, ὁ δὲ ὅλος σφίγγει μόνον, αὐτὸς κλάζει, πτελέγγει, ἀπαιτίζει, κόραξ κρορίζει, μάλιστα βομβεῖ, βὲς βοῶνται, βοῦνται, αἰμὴς βλαύεται, χοῖρος γρύνει, ὁ δὲ ὄρνις, ἀλώπηξ ὑλαεῖ, ἀρκίον βρυχάται κλ. Ἰχθύες φωνὴν οὐκ ἀφαισίου, ἐφ' ἧς οὐκ ἔχουσιν πνεύμονα καὶ τραχεῖαν.

σὺν. Ἀλλὰ δὲ καὶ αὐτὸς πνεύματι καὶ ἑστὶν ἄλλαι τι καὶ ἄλλαι ἔχουσιν. ὅτι λυπηθεὶς στεναίνει, ἀρρώστῳι σοναρίζει, θένοντι ἀλγὸν ὁλοφύεται [ὁ ἀλγὺς] καὶ κλαυθμύζει, σίγα λαλῶν γογγύζει [μυρμυρίζει] καὶ ψιθυρίζει, ὁρῶντος κλάζει, κλ.

σὺν. Ἀπὸ δὲ τῆς τραχεῖας καὶ πάντως οἷα τι ἐστὶν ἄλλο τι πορροδύχεται, εἰ μὴ τὸν αἰσθητόν μόνον (ἀλλὰ καὶ ὅς τις τὰ μὲν δουρεῖται, καὶ τὴν βουχέουσι δίδειν τὸ λυπηρὸν ἐκτεῖ) πορροδύνει καὶ τὸ πνεύμα, ἐπὶ γὰρ τῆς [κίτης, κίονος], ὁ πνευμὸς τὴν ἀπὸ τῆς τῆς τοῦ πνεύματος οἰστρογὰ ἐμφορεῖται, ὥς ὅτι ὅλως ἐπηρεῖται.

σὺν. Αἱ παριωμῆαι εἰς δύο σπυγία συνίστανται, πορρὸς τὴν γαργαρίαν καὶ ἄλλα οἰοῖται αὐτὴν πύλην πνεύματος, εἰς τὴν πνεύματος διαπαντὸς διατρέχει.

filio] and this is the second sense, the Taste.

260. The third is the Sense [smelling], discerning smells, thus is to say, the subtlest vapours [breathing] of things: which by flowing to the nostrils, affect [take] the spirit, either with pleasure, as sweet smell; or with trouble, as a stinking smell; as when flesh being scorched breaths forth a rank steam] being tainted, a stink; being rank, a rankness; (such as bacon and greens when to be) carrion, a stench; for all things that are moist and tainted with mould, are nasty, and smell filthy.

261 In the ears is the work-house of hearing, where the spirit puts a difference between sounds, thus is, the motions [tossings, jumblings] of the air shaken about it, which the instruments of hearing perceive (they are a little skin stretched out; and above upon) is three small bones, the stirrup, the anvell, the hammer) where a noise [out-cry] raiseth another kind of motion [joggling] then an hiss doth.

262 A sound being beat back [reverberated] and resounding, or recoiling, is call'd an Echo; being tuned, a song [tune;] proceeding from a breach, a crash; from things squeezed, a crack; and if it be more violent, a rumbling; very small [fine,] a jingling [tinkling,] &c.

263 By the Sight we put a difference between colours: whereof white and black are the extremes [farthest asunder;] yellow and blew green and red intermediate [midling ones.]

dus sensus, gustus.

260 Tertius est olfactus, internoscens odores, hoc est, subtilissimas exhalationes rerum: quæ permanendo ad nares, spiritum afficiunt, vel grate, suaveolentia; vel inoleste, graveolentia: ut cum adusta caro exhalat nidorem; putida putorem; rancida rancorem; (qualis esse solet lardum & arvina) morticina fetorem; omnia enim mucida & situ corrupta, putent, sordent, foetent.

261 In auribus est officina auditus, ubi spiritus discriminat sonos, id est, coagitationes concussæ circa se æris, quas percipiunt auditoria organa; (sunt membranula tensa; & super illam tria ossicula, strapes, incus, malleolus) in quibus aliud vibramen perciet clamor, quam sibilus, &c.

262 Sonitus repercussus & resonans, aut reboans, echo dicitur; modulatus, cantio; e fractura veniens, fragor; ex elisis, crepitus; & si vehementior sit, fremitus; valde tenuis, tinnitus, &c.

263 Visu discrimina- mus colores: quorum albus & niger extremi sunt; luteus & cæruleus, viridisque & ruber, intermedii.

τίμα ἢ αἰσθάνω, ἰδοίτε.

σζ'. Ἡ τρίτη ὁσφαιστική, τὰς ὀσμὰς διακρίνουσα, τὴν ἐν, λεπτομαρτυροῦσα τὰς νοσηρώσεως ἢ χαρμῶν τῶν ἀσπυρμάτων εἰς τὸ μυρμηκίζουσα, τὸ πνεῦμα διαπνέουσα, εἴθ' ἡδύως, τῇ ἀνιστά. εἴτε δυσχερῶς, τῇ δυσωδίᾳ. ἢ ὅτι τὸ ὄπλον κρεῖς καὶ σίτου ἐξαρμύζει· τὸ δύσωδες δύσωδον· τὸ ὀπίσσω τῶν [ταῶν] πτωχῶν τῶν (ἢ σπέρ, χοίρετα καὶ πικρὰ) τὸ σπυρμακὸν δὲ τοῦ μῶν· ἀπαιτῶν τῇ μυρμηκία καὶ ἀσπυρῶν, δύσωδες, σπυρμακία, ἀσπυρμακία.

σζα'. Ἐν τοῖς ὠτίοις ἐστὶ τὸ ἰσραθῆρον τῆς ἀκοῆς, ὅπου τὸ πνεῦμα ἐν ἔχουσ διακρίνει, τὴν ἐστὶ τὰς συρμινώσεως διασπινδύου [σπινδύου] ἀμφοῖν αὐτῶ ἀπὸ, ἀς τῆς ἀκοῆς ὄργανα ἀνακατασκευάζει [ἀνακατασκευάζει] (τρεῖς εἰς ἐστὶν ὅς α', ὁ στρίπτις, ὁ ἀκμων, καὶ ἡ σπυρῶς) καὶ τοῖς ἀκυστικοῖς τῶν ὠτίων ἐπὶ οἷς ἄλλοι πνεῦμα δέχονται διακρίνει ἡ κραυγὴ [βοῶν,] ἡ σπυρμακία, καὶ ἄλλα.

σζβ'. Ἡ ἰσθ, δὲ τὸ [κρίν] ἐξ ἀνακατάστατος ἐξ ἀρμονίας, μέλ[ος] ἐν τῇ συρμινώτων, κλύπ[ος] ἐν τῇ ἐκτιθιμμένων, πᾶσι τῶν [κρίνα-τος, ἡσθ] καὶ σφοδρῶς τῶν ῥοῖς, ῥοῖς [ῥοῖς,] φρυγμοῖς [λαλ] ἀπὸ τοῦ, ἀλαλαγμοῖς [κωδονοκλήτος,] καὶ ἄλλα.

σζγ'. Τῇ δὲ τὰ χροῦματα ἀνακρίνουσα· τὸ μέλαν καὶ λευκὸν ἐν τοῖς ἐξ ἀπὸ τοῦ ἰσθ' χλωρὸν [λευκὸν] καὶ γλαυκόν, χλωρὸν τῇ ἐρυθρῇ διαμέσῃ βαίνει.

163 The dapples of white-
most & blackest distinguish
thence chalk is white, hair hoar-
y, every milk-white, chaff
bleak [pale,] an ash ashy-
clouds (or of a mouse) [dun,] a
nail burnation [flesh-col-
our, white-red:] pitch is colo-
black, a black more [negro,
moor,] is swart [saxony,] a
sparrow brown [murrey,] a
goose of a dark-gray, a chest-
nut of a chestnut-brown, (a
bright bay.)

164 You will discern
violet blew & yellow things;
if you shall call gilly-flowers
of a dark-purple-blew, vio-
lets of a violet color [a deep-
shining blew,] the mark of a
bruis black and blew, the
(herb) blew-bottle of an a-
zure [sky-colored, briege-
blew,] cats eyes of a gray-
blew [violet,] but gold is
of a bright yellow, a carcase
wan [a dead yellow,] a she-
wolf tawny, an half-burnt
brick a whitish-yellow [fal-
low.]

266 Between green and
red things thus put a diffe-
rence: a grove of oaks is of
a grass-green, a grove of
pines of a leek-green, the sea
of a glass-green, and when it
waves, a venice-green: of
red things there are, scarlet-
grain of a crimson [common
purple,] vermilion [red-
lead] of a darkish red, flame
fire-red [glittering-red,] a
fox reddish, a lion den [yel-
low-tawny, de roy.]

267 That a man may
know that he perceiveth
[things] three inward sen-
ses are given us: 1. The
common sense under the fore
part of the head: 2. the fan-
cy under the crown [top oth-

264 Albidudinis & ni-
gritudinis gradus ita di-
gnosce: creta est candi-
da, capillus canus, ebur
lacteam, palea pallida;
asinus cinereus (seu mu-
rinus,) unguis rufus:
pex est atra, Aethiops fu-
scus (furfus,) passer
pullus, anser aquilus,
castanea spadicea (ba-
dia.)

265 Inter caerulea &
lutea discernes, si dices
caryophylla hyacinthi-
na, violas ianthinas, lu-
gillationem lividam, cy-
anum cyaneum, felinos
oculos caesios (glauco-
s) aurum vero est flavum,
cadaver luridum, lupa
rara, later semicostus
gilvus.

266 Inter viridia &
rubra sic discrimina:
queretum est herbeum,
pinetum prasinum, pon-
tus vitreus, & cum uh-
dat, venetus: è rubris
sunt, coccus purpureus,
minium puniceum, flam-
ma rutila, vulpecula ru-
fa, leo fulvus.

267 Vt autem sentias
te sentire, dati sunt
sensus interni tres: 1.
Sensus communis sub
fincipite: 2. Phantasia,
sub vertice: 3. Memo-
ria, sub occipitio: illic

σφζ. Τῆς λευκότητος καὶ
μαυρίτης· τὸ δὲ βαθυὺν εἶναι
διὰ γροθὶς καὶ μαύλα λευκὰ ἐστὶ,
σφίς ποικίλη, λίρας ὑπερπύκνους
γαλάκτους, ἄχρυν ὀχρὸν,
ἐκαστοῦ. οὗτος κίτριος
πλάτα μαλακὸς ὅσος, λίθιος
φαύρος, τρεῖς δὲν καρόκους, καὶ
ζοροῦς· καὶ τρεῖς φασγάνους
[αὐτοῖς.]

σφζ. Ἐν τοῖς γλαυκοῖς καὶ
χλωροῖς διαγνώσκει, δια-
λίζοντες καρυόφυλλα ὑακινθί-
να ἰανθίνα, ὑπερπύκνους μα-
λακὸς ὀχρῶν, καὶ ἀσφύκτους,
γαλάκτες ὀρθαλμοὺς γλαυκοῦς·
χρυσὸς ὅς ἐστιν ἐστὶ, πῶμα
καυδὸν, λίθος χρυσόπτερος,
καλὸν καὶ ἡμισφῆκος κίτριος.

σφζ. Ἐκ τῶν χλωρῶν καὶ
ερυθρῶν εἴπαι διακρίνει· δρυ-
μὸν ποικίλον ἐστὶ, πίπτις ποικί-
λος, σπῆνξ ὑπερπύκνους, καὶ
ἐπὶ κυμαίνοντες καυδὸν, [ποικί-
λος] ἐστὶν ἐρυθρὸν ἐστὶ, καὶ κί-
τριος ποικίλος, μάλιστα ποικίλος,
φολὴ πυρρὸς ἐστὶ, ἀσφύκτος πυρ-
ρὸς, λίθος ὀρθαλμῶν [χρυσό-
πτερος.]

σφζ. Ἦν αὖ ἐν αἰσθησὶ αἰσθη-
ται, τρεῖς αἰσθησὶς αἰσθησὶς
κείμεναι· οὗτοι δὲ τρεῖς αἰ-
σθησὶς κοινὴ ὑπὸ τοῦ κε-
φαλίου· β. ἡ φαντασία, ὑπὸ
τοῦ μεσοκέντρου· γ. ἡ μνήμη,
ὑπὸ τοῦ ὀπίου· καὶ αἱ μὲν τὸ
head:]

head]; 3. the memory under the binder part: in that place the Spirit standing as in a watch-tower [centry] layeth hold on the resemblance [catcheth the shape] of every thing seen, heard, smelt, tasted, toucht [felt]; in that other, viewing them judgeth of them; as this it foreteth up those images [resemblances] for after-use, and as occasion servt brings them out.

268 The duty therefore
of the common sense is to at-
tend [mark;] of the fancy,
to imagin; of the memory,
to remember; or if it have
forgot any thing, to call it to
mind.

269 The same animal spirit doth work [produce, cause] local motion: whilst running up & down through the nervus, and filling the muscles, it on this side stretcheth the tendons, on that side it pulls them back: upon which stretching and pulling back follows the motion of the part.

270 But being weary it seeks rest, and therefore (choving lest the organs of sense) withdraweth it self into its retirements, which thing we call sleep: and thus to sleep is nothing else, but to have the senses at rest from their out-ward operations [workings,] to the end that the same spirits being wearied [tired,] and scattered, and spent, may gather themselves again within themselves [renewed].

271 For the natural Spi-
rit is then at most leisure for
digestion ; the vital repairs
the in-bred heat ; the animal

spiritus tanquam in specula stans, arripit simulachrum cuiusvis rei visæ, auditæ, olfactæ, gustatæ, tactæ; isthuc ea speculans diiudicat, hic illas icones in futurum recondit, & pro occasione depromit.

269 Officium igitur
sensus communis, est ar-
tendere; phantasie, ima-
ginari; memoriæ, me-
minisse; aut si quid ob-
lita fuit, reminisci.

269 Idem animalis
spiritus operatur loca-
lem motum : dum dif-
cursans per nervos , &
implens musculos , hinc
intendit tendines , inde
retrahit : quam inten-
sionem & attractionem
sequitur motus mem-
bræ.

270 Fessus autem
quærit quiescere, ideo-
que (derelictis senso-
riis) occultit se in sua
intranea, quod som-
num vocamus : & sic
dormire nihil est, nisi
habere sensus requie-
scentes ab externis ope-
rationibus ; quo iidem
spiritus defessi, & dis-
persi, & dispersi, se
intra se recolligant.

271 Naturalis enim spiritus maxime tunc vacat digestionī ; vitalis reparat nativum ca-

πρῶτον οὖν ἐν τῷ οὐνοὶ καὶ ἐν
 τοῖς ὕδατι διακρίθη τὸ πνεῦμα ὁ-
 ρατῶν, ἀλλὰ, ἐν ὅσῳ τὸ γέ-
 νος, ἀπὸ τοῦ ἐκείνου αὐτὰ
 κρυσταλλοῦν ἐν διακρίσει ἐ-
 νταῖς ὅντας ἐν ἑαυτοῖς ἐκείναις
 εἰς τὸ μίαν ἀγαθότητα, καὶ
 ἀλλήλους εἰς ἄλλους ἐκείναις.

σζη'. Τὸ ἀποστολικὸν ρωμαϊκὸν
καὶ τὸ αἰθιοπικόν· ἐστὶ ἀποστολικόν·
πρὸς φαρασσιαν· φαρασσιαν·
ἐστὶ δὲ πᾶσι καὶ ἐπὶ λαοῖς·
τῇ ἀγαθῇ καὶ ἀγαθῇ.

σθ'. Αὐτὸ τὸ ἔμφυτον
πνεῦμα τῶν τοπικῶν κινήσεων
ἐκτελεῖ ὅταν διατείχον διὰ
τῆς ἰσχύος, ἡ ἐμπληρώσει τοῦ
μῦα. ἐπὶ τῶν ὀπίσθεν τοῦ
πρόσκατος, ἐκτελεῖ ἀναστροφή ἢ
ἐπιτάξις καὶ ἐκκυσμὸς ὁ κινήσεις
τῶν μῦων καὶ τῶν ὀστέων.

σο. Κικκικὸς ὁ ἰσχυρὸς
ἐστίν, καὶ διὰ τοῦτο (τὰ ἀλη-
θῆματα καταλείπει) ἀποκρίπτε-
ται εἰς τοῦ ἰσχυροῦ, ὅ, τι
ὑπάρχει ονομάζεται. καὶ ὁ καὶ
πῶς [κομίζεται, καθάρινται]
ἀνέστις, εἰμὶ ἰσχυρὸς τὰς ἀλη-
θείαις ἀπο τοῦ ἰσχυροῦ ἀπα-
παυμένης. ὅ, τὰ πᾶσι μα-
τα κέμονται, καὶ διαπαυμένης,
καὶ καταπαυμένης ἀπαλαμ-
βάνει.

σα'. Τὸ γὰρ φυσικὸν πνεύ-
μα μάλιστα τότε τῇ πείρῃ
χολαζέ· τὸ ζωτικὸν τὴν
ἐμφυτὴν θερμότητα ἀποχαι-
τερεῖ.

refreshing it self in the brain,
and running up and down
its cells, upon what vain vi-
sions [phantasies] it lights,
it reassumes them to be
view'd over, which we call
a dream.

272 Seasonable sleep re-
fresheth us, because it in-
creaseth further improv'd
strength & overmuch waking
[watchings] weariseth, be-
cause in exhausts [spends,
dries up:] neither doth want
of food so exceedingly wea-
ken, as want [loss] of sleep.

273 He that is sleepy,
yawneth and stretcheth: he
who slumbereth [nappeth],
twinkles with the eyes, and
noddeth with the head: he who
sleepeth, dreameth, & some-
times snorteth: he who hath
slept soundly, is roused up
(or waketh of himself:)
and being wakend, wakens
(or raiseth) others.

lorem; animalis sci-
psum in cerebro vege-
tans, & suas cellulas
transcurans, in quæ
phantasmata incidit, il-
la reassumit perspecu-
landa, quod somnium
vocamus.

272 Tempestivus so-
por: recreat nos, quia
vires auctat; nimia vi-
gilis fatigat, quia ex-
haurit: nec tam impen-
se debilitat inedia, quam
insomnia.

273 Qui dormituri-
tis oscitat & pandicula-
tur: qui dormitat, is
nictat oculis, & nurat
capite: qui dormit, so-
mnat, & aliquando
stertit: qui edormivit,
expergiscitur (seu evi-
gilat;) expectatusque
expergefatur (seu exci-
tat) alios.

στῶ. τὸ δὲ συχνοὺς ἐν τῇ κε-
φαλῇ ἀναγίνωσκειν καὶ ἐν τῇ
ἐνδομυῖα ἐπιφανίζεσθαι, ὅτι φαν-
τασμα τῶν τῷ ἰμπερσοῦντι ἀνα-
λαβόντων ἐν δούτῳ περὶ τοῦ
ὄντος ἐστὶν ὁππότε ὁ π

σοῦς. Μηνώμην ἐν τῇ κε-
φαλῇ ὡς ἀναδύσασθαι καὶ
ἐν τῇ ἐνδομυῖα ἀναγίνωσκειν ὡς
ἐνδομυῖα τῆς ἀργυρίας κα-
ταναλίσκειν, ὅτι κατανάλισκει
καὶ ἡ τῶν σφοδρῶν ἀσπασία, ὡς
ἡ ἀπῆλπι ἀναδύσασθαι αἶν.

σοῦς. Ὁ ὕπνιος, χαμῆ-
ται καὶ σκορδιᾷ. ὁ νυσταλῶς,
νυσταλῶς, τοῖς περιστάσεσιν καὶ
τῇ ἀπορροῇ ὀππότε αἶν ὁ καὶ ἐν-
δομυῖα ἀναγίνωσκει, καὶ ἐν τῇ κε-
φαλῇ ὡς ἀναδύσασθαι [ἐν-
δομυῖα] καὶ ἐν τῇ κεφαλῇ ἀνα-
γίνωσκει ὡς ἀλλος.

C A P. XXVIII.

Mens quid 274. ratio, voluntas, animus 275. Intelligere, velle, conari 276.
Gradus intelligentiæ 277. inscitia 278. intellectusque & fidei 279. Sci-
entia, error, opinio, &c. 280. Voluntas vult bona per se 281. mala per
accidens 282. Affectus animi circa objecta bona 283. & mala 284.
Compassio 285. Conscientia 286.

The mind with the af-
fections, and con-
science.

274 Because the senses
perceiv [take notice of]
those objects only that are
present (and indeed but su-
persicially too,) a mind was
given us; that is, a power
[force, ability] of piercing
into those things also which
are absent, of prefiging
[guessing at] things to come:

Mens cum affectibus,
& conscien-
tia.

274 Quia sensus per-
cipiunt præsentia tan-
tum objecta (& qui-
dem superficiale,) da-
ta est mens; hoc est,
vis ad absentia quoque
penetrandi, abstrusa in-
dagandi, futura præsa-
giendi: cum arbitrio
petendi bona agnita,
& facultate audendi

Ὁ νῦς μὲν τῇ παρὸν
καὶ τοῖς συσχετι-
σταις.

σοῦς. Ὁ πρὸς αἰδήσεσιν τῇ
χρημάτων τὰ παρὸντα μόνον
ἐπινοεῖται (καὶ τὸ τοῦ ὀππότε
διδόσκειν καὶ ὁ νῦς τὸ ἐστίν,
ἡ δυνάμεις τῇ ὄντι τὰ ἀπὸντά
καὶ διακρίνει, καὶ τὰ ἀπὸντα
καὶ ἐξ ἀσφαδῶν, καὶ τὰ μέλα-
λοντα [ἐσόμενα] προεικα-
σται μὴ αὐτὴ ἐκείνους εἰς τὸ ὁρί-
σκειν τὸ ὄν, καὶ ἀντιτίθεται ἀγαθῶν,
καὶ δυνάμεις εἰς τὸ ὄν χρεῖν
πρὸς

derstands; which by faith, that he believes; but here the reports being likely causes [words]; a persuasion; being proved, an assent; being uncertain without evidence, credulity [belief on trust.]

quod scire, id credit: sed hic relatio veritatis facit persuasionem; probata, assensum; admissa sine probatione, credulitatem.

3. πρὸς τὴν πίστιν· ἀλλὰ τὸ ἐπισκεῖσθαι τὰς ἀποδείξεις, καὶ τὸ ἐπισκεῖσθαι τὰς ἀποδείξεις, τὸ ἐπισκεῖσθαι τὰς ἀποδείξεις, τὸ ἐπισκεῖσθαι τὰς ἀποδείξεις.

250 These things, where of we understand not the reason, we wonder at: such things as it is a pleasure to know thoroughly, we pry narrowly into: but apprehension of a thing, if true, gives [procures] knowledge; if false, error; if weak, opinion [a guessing]; if proceeding from guess, a surmise; if towering, a doubt; being hindered, a mistake; if none at all, ignorance.

250 Quorum causam non intelligimus, miramur; quæ pernoscere volupe est, examinamus: sed vera perceptio rei dat scientiam; falsa, errorem; debilis, opinionem; ex conjecturis veniens, suspensionem; nutans, dubitationem; impedita, hallucinationem; nulla, ignorantiam.

στ'. Οὐκ ἐπισκεῖσθαι, ὅτι καὶ ἐπισκεῖσθαι· ἀλλὰ τὸ ἐπισκεῖσθαι τὰς ἀποδείξεις, καὶ τὸ ἐπισκεῖσθαι τὰς ἀποδείξεις, καὶ τὸ ἐπισκεῖσθαι τὰς ἀποδείξεις, καὶ τὸ ἐπισκεῖσθαι τὰς ἀποδείξεις.

251 It is the property of the will, to love and desire good things, to hate and refuse the evil; if at any time it fall out [happeneth] that these (ill) things please, and those (good) displease, it is upon the by [by mere chance:] for then the outward appearance [semblance] deceiveth her, that she chuseth the worse things, and sleights the better.

251 Voluntatis est, bona amare ac velle, mala odisse ac nolle; si quando sit, ut hæc placeant & illa displiceant; est ex accidenti: tunc enim externa species decipit eam, ut eligat deteriora, & spernat potiora.

στα'. Πρὸς τὴν ἐκλογὴν ἐστὶ τὰ κατὰ φύσιν καὶ τὰ κατὰ νόον, καὶ τὰ κατὰ νόον καὶ τὰ κατὰ φύσιν, καὶ τὰ κατὰ νόον καὶ τὰ κατὰ φύσιν, καὶ τὰ κατὰ νόον καὶ τὰ κατὰ φύσιν.

252 For out of the mistakes of the understanding, proceed the errors of the will; and from thence (are) the untruly endeavours, & vain undertakings of the purpose: because the not-knowing of a good thing causeth its slighting [disregard;] too much of it, loathing [doying;] an overhot love, zeal [ealously.]

252 Nam ex aberrationibus intellectus veniunt errata voluntatis; & dehinc animi conatus enormes, moliminaque irrita: quia ignorantia boni affert ejus neglectam; fastidietas, fastidium; praefervidus amor, zelum.

στβ'. Εἰς τὸ πλεονάζον τὸ κατὰ νόον [τῆς διανοίας] τὴν ἐκλογὴν τὰ κατὰ φύσιν, καὶ τὸ κατὰ νόον καὶ τὸ κατὰ φύσιν, καὶ τὸ κατὰ νόον καὶ τὸ κατὰ φύσιν, καὶ τὸ κατὰ νόον καὶ τὸ κατὰ φύσιν.

253 Whence the other passions of the mind, or affections, doe also proceed: for if good things are away, it desireth them, wiseth, bopeth for them, for the attain-

253 Vnde & reliquæ animi passiones, seu affectus, veniunt: nam si bona absint, desiderat illa, optat, sperat, pro adipiscendis nihil

στγ'. Ὅθεν καὶ τὰ λοιπὰ τῆς ψυχῆς πάθη ἐκταί· ὅτι γὰρ ἀπὸ τῆς ἀφάνειας τῶν κατὰ φύσιν, ἀπὸ τῆς ἀφάνειας τῶν κατὰ φύσιν, ἀπὸ τῆς ἀφάνειας τῶν κατὰ φύσιν, ἀπὸ τῆς ἀφάνειας τῶν κατὰ φύσιν.

100th'd: and those that have
their nose hook'd [crooked
downward,] or crooked up-
ward, or flat; also those that
are crook'd [cammel] backt,
that have the King's evil,
or warts.

290 He that hath little
eyes, is call'd pink-ey'd; he
that hath but one eye, single
ey'd [one-ey'd]; he that
looketh with rolling eyes, gog-
gle-ey'd; he that looketh a-
wry, squint-ey'd; askew &
assent, (& one eye lesser then
the other) goggle ey'd; with
eyes half-shut, and discerns
things onely neer hand, pur-
blind; not seeing by candle-
light, and blinking, is a
blinkard.

291 He that is dumb can-
not speak, (from a naturall
Deafness;) a lisper doth not
pronounce R; a stammerer
whistlcth but ill; a boggler
stuts: one that is bottle-nos'd
is suppos'd to smell [scent]
well; one that is loll-ear'd to
be a dolt; a dunce, block-
head; one that is blub-
cheek'd, a glutton; he that is
curl-headed, not easily to
grow bald; he that is red-
headed, to turn gray but
slowly.

292 He that is maim'd
wanteth a hand; he that is
strunk, hath it withered; he
that is six-finger'd, hath a
finger too many; he that is
lame halts [limps]; long-
shank'd, hath feet extraor-
dinary long; splay-footed,
broad; crump footed, crook-
ed; swollen-ankled, ankles
standing too far out; bow-
leg'd [swackle hawm'd,]
shanks stret. ht out like a pair
of compasses; Taylor-leg'd,
bow'd out in the middle;

vel sumum; item gib-
bosi, strumosi, verrucosi.

290 Cui sunt parvi o-
celli, ocella dicitur; uno-
culus, luscus; cernens o-
culis contortis, coeles;
distortis, strabo; obliqua-
tis & limis (ac alterutro
minore) patus; semi-
clausis, & tantum admo-
ta videns, myops; non
videns ad lucernam, & ca-
ligans, lusciosus.

291 Mutus est impo-
tens fari, (à congenita
surditate;) traulus & non
pronuntiat; blasus male
sibilat; balbus hæsitat:
nasutus putatur odorari
acriter; fiaccus esse bar-
dus; bucculentus ingluvio-
sus; crispus non calvesce-
re facile; rufus canescere
tarde.

292 Mancus caret ma-
nu; ancus habet contra-
ctam; sedigitus redundat
digito: claudus claudicat:
pedo habet pedes longio-
res debito, pansa latiores,
loripes incurvos; scaurus
talos nimis exstantes; va-
rus crura divaricata; va-
tius in medio extorta;
valgus præcrassas furas;
compernis sibi atterit ge-
nua.

οἱ κῆρυ, βραγχιδνεις, βυα-
δεις.

σῆ'. Ὁ μικρὸς ὀφθαλμὸς
ἔχον, μικρομματούς λέγεται·
ὁ ἑξήκων, ἑξοδάλμους· ὁ
ἰνα μόνον ἔχων, μονοδάλμους·
ἰσως ἑκαμμένως βλέπων, ἰπι-
εῖ δαλμους· δις ἑκαμμένως,
σεαῖος· ὁ μὴ οὐδὲ ὀφθαλμὸς
καὶ ἑσθὺ μοῖν τὰ πλεονόν,
μωφ· ὁ μὴ βλέπων πρὸς τὴν
λόχον καὶ σκοτεινιάν, ὑπο-
τυφλός.

σῆα'. Ὁ κωδός [δρῶν, ἀρρώμων] ἀδύνατος λαλεῖν,
(ὑπὸ τῆς ἐμψυχῆς κωδότητος)
ἡραυδὸς πεῖν ἐκφρασί· βλαύος
δυσπρεπής· ἡλλος μογισαλός·
ὁ μετ' ἑρῆν ὀλίως ὁσπρῶντα
νομίζεται, χαλαρός ἢ ἀμ-
θής, γὰρ δὴ πολυφαγός· ἡρί-
χελός βραχὺς μεσθῆ [φα-
λακρῶντα]· πυρρίδης ἐν τὰ
χί πολέσται.

σῆς'. Ἐπεὶ χεῖρ [μονό-
χειρ] μὰς σπρέται χεῖρ·
κυλλός συνελθίσαν ἔχ·
ἑξάδακτυλός πελαγύει τῇ
δακτύλῳ· κυλλός [ἀπὸ γυμ-
χάλατος]· κυλλός· μετ' ἑ-
πὶ μετ' ἑπὶ, παρὰ τὸ δὲ ἔν
ἔχ· τὸ πρὸς τοῖς, πλατύς δι-
ρυττός, κυλλοποδῖαν [βλα-
σόντας] ἀγνώκας [ὁπλῆματις,
κύρτας]· σκαυρός· σενεῖ δ·
ραν [λίαν] ἑξέχοντα· σκα-
βός [σπιδόσκας]· σκῆλη δια-
σεφρίτα· ραῖος [ραῖος σκα-
λός]· ἐν μῆτῳ ὁκείσασθαι·
gony-

gouty leg'd, very thick calfs;
he that is baker-knees'd.
wears away his own knees.

293 A wound is made
by flafhing [cutting:] or
flabbing or biting, (by fignif);
a blow, by fmiting or cru-
fing; a red wheal by a froke
[laß]; a waterifh blifter,
by a burning [fcalding]; a
kibe, [chilblain] by chilnefs;
a brawn [thick skin] by
hardening; but black and
blue is the mark of a blow;
a fcar remains after a
wound is cured.

294 An ulcer is a cor-
ruption under the fkin: whofe
gathering together of mat-
ter you fhall call an im-
poftume; but it's middle a
core dropping out flih, gore,
and matter; but that which
creeps from place to place, is
a wolf [ring-worm]; that
which eats out the flefh
round about it, a canker;
that which deadens the flefh,
a gangreen.

295 The ozæna, is a
fore in the noftrils; redu-
via, at the nails; the mea-
zels and fmal pocks in any
place.

296 A wrench is caus'd
when the bones are removed
out of their hollows; a break-
ing of them, when they are
broke afunder; a rupture
happen: to the thin fkins; &
makes a burftnefs in the rim
of the belly (that is) the fal-
ling down of the guts into the
cod, &c.

293 Vulnus fit cafum,
aut punctum, aut mortifi-
catum, (mordicus;) plaga,
percuflione aut contufio-
ne; vibex vetberè; puf-
tula uftione; pernio gela-
tione; callus induratio-
ne: fed livor eft fignum
plagæ; cicatrix fupereft
à curato vulnere.

294 Vlcus eft subcuta-
nea purredo: cujus fup-
purationem vocabis ab-
ceflum; centrum vero ce-
flus vomicam extillan-
tem pus, tabum, & fa-
niem; at quod de loco in
locum ferpit, eft herpes;
quod circa fe carnem ex-
edit, cancer; quod ean-
dem mortuam facit, gan-
græna.

295 Ozæna, eft fup-
puratio in naribus; redu-
via, ad ungues; varioli &
morbilli, ubivis.

296 Luxatio fit, cum
offa emoveantur fuis ace-
tabulis; fractura, diffrin-
guntur; ruptura accidit
membranis; facitque in
peritonæo herniam (ra-
micem) h. e. prociden-
tiam inteftinorum in
fcrorum, &c.

βλαυσὲς πρυτίνας τὰς γα-
στρῆνας συμμῆρας τὰς γα-
στράς ἀλλήλοις περιείρει.

293. Τὸ πλῆγμα γίνεται
ἢ τρυφεῖ, ἢ τρυφί, ἢ δυνεί, ὡς
γὰρ τρυφὴ ἢ θλάσματι συμβαίνει
μᾶλιστα φλύκταινα, καύματα
καὶ ὕδωρ, ἐκπύξις, πύλινος
σκληρώσις, ἀλλὰ πλείονος
τῆς φλογὸς τοῦ σώματος· οὐλοῦ
μᾶλιστα, τὸ δὲ σκῆμα μᾶλιστα τὸ τραυ-
ματι.

294. Ἐκ τῆς ἐστὶν ὑποδερ-
ματικῆς πύξης· ἢ ἐκ μύτης
δυσήσημα καλεῖται· κύνθη, δὲ
ἐκ μύτης, ἢ ἐκ δυνεῖ, ὡς
αἷμα στοιπιδεύοντι τὸ ἐξείρ-
ειν. ἢ τὸ ἐξείρειν ἵνδα καὶ ἵν-
δα, ἢ τῆς ἐστὶ τὸ μῆκος αὐ-
τὸ σάρκα καλεῖται, καρκίνω-
μα· τὸ πλὴν σάρκα νεκρὰν ἀπὸ
γαστρίδος, γαστρίδα.

295. Ὁζῆνα, ἐν τοῖς μύ-
ταις ἐκ μύτης ἐστὶ παρῶ-
νυξία, παρὰ τοῦ οὐρυχῆ· ἐξ-
αὐτῆς μᾶλιστα καὶ ἐκ βρογχί-
τιδος.

296. Ἐξάρθρωσις γίνεται,
ὅταν τὰ ὀστέα τῆς κατωτέρωθεν
ἐκβῶνται καὶ ἀπὸ τῆς δια-
ρρήσεως. ἢ διαρρήξει τοῖς ὑ-
μένσι συμβαίνει, καὶ ἀπρὸς
γίνεται ἐκ φλεπταίου τῶν κώλων
[ἐκ ἀνοκίλων, ἐκ πορφυρῶν]
τῶν ἐστὶ παρὰ μύτης, ἢ ἐκ
ἐκ τῶν κώλων καὶ τῶν κώλων.

effick: but if one goes to stool
[voids] too often, a lark
[lax:] if besmeared with
blood, a bloody flux; if but
little, and with difficulty (or
a vain endeavour striving)
to void, costiveness; if up-
ward and downward, choler
[vomus and loessess.]

300 The obstruction of the
Mefarick veins, causeth
windy swellings, the hypo-
chondriack melancholy [the
spleen] and lingering agues.

301 The Liver if it breeds
waterish blood between the
skin and the flesh, makes a
dropsy; if half-raw, sickli-
ness, and paleness [a bleak
look:] if too tart [sharp,]
scabs and wheals; and if a
ferve malignity mix it self,
the scurvy, French pox, le-
prosis.

302 The Gall infecting
the blood, doth cause the
Jaundis (to wit the yellow
jaundis, or black jaundis)
[paroneß, [lankness] & fal-
ling away; but the Milt ga-
thering many dregs, brings
to the left side a swelling &
a hard rising [knob:] but
transporting the same to the
passage of the fundaments, the
Emerods: now and then with
the falling down of the fun-
dament, or the Piles.

303 Urine, kept too long
in the ureters [water-veins]
maketh a pain [ach] in the
loins; in the reins and blad-
der, the Stone; but the urine
being kept, causeth a stop-
page of it: hard (to void),
a difficulty of piss; issuing
out by drop meal, the stran-
gury [strangullion;] bloody,
pissing of blood; immoderate,
pissing a bed.

304 The assimilation of

tenasmos; si sursum &
deorsum, cholera.

300 Mefarickarum vena-
rum obstructio, dat infla-
tiones, melancholiam hy-
pochondriacam, & len-
tas febres.

301 Hepar si generat
sanguinem aquosum in-
tercutem, fit hydrops; si
semicrudum, cachexia, &
pallor; si nimis acrem,
scabies & papulae; si que
occulta malignitas se ad-
miscet, scorbutus, lues
venerea, lepra.

302 Fel inficiens san-
guinem, efficit auriginem,
(flavam scilicet icteri-
tiam, aut icterum nig-
rum,) gracilitatem, ta-
bem: Lien vero multas
faeces colligens, inducit si-
nistro lateri tumorem &
scirrhum; eisdem autem
derivans ad ani exitum,
hamorrhoides: aliquan-
do cum procidentia ani,
aut fico.

303 Serum, detentum
diutius in ureteribus, fa-
cit lumbaginem; in re-
nibus & vesica, calcu-
lum; suppressa vero uri-
na, excitat ischuriam;
difficilis, dysuriam; gut-
tatum exiens, strangu-
riam; sanguinea, cruen-
tam mictionem; immo-
derata, diabetem.

304 Assimilatio san-

E 3

τ' Η μαραξίς τ' ΜΕΣΑ-
ΡΑΙΚΩΝ ΦΛΕΒΩΝ, ἐμυ-
σμήματα, [σίλασις,] μαλαξ-
ίασι τῶν ὑποχονδριακῶν καὶ
χρόνις τοῦ πυριτιδίου δίδουσι.

τα. Ἡπαρ εἰς γῆρας τὸ αἶ-
μα ὑδατώδες ἐπιπλέκει, ὁ
δρῶν γίνεταί· εἰς κίμωδον,
καρχία καὶ χροῦσις [οὐρία-
σις]· εἰς ἀγαν ὄζον, ψώρα καὶ
ἐξανθήματα· εἰς δὲ ἐλα-
θρεία τις σφοδρία συμμιχθεῖς
σφύλις. τὸ ἀρροδίον ποτὶ
μαλίστα.

τδ. Ἡ ΧΟΛΗ διαρρέ-
ματα τὸ αἶμα, ἐκίχον ποτὶς (φ-
λαγγὶς διπύρριον τ' μέλανα),
ἐκνέπτει, φθίσιν' ὅς ΣΠΛΗΝ
πολλὰ ὑπόκειται συλλέγων,
ἐπαῖς τῇ ἀεὶ σερῇ σκληρῇ
ὄλκῳ [οἰδήμα, φύμα] καὶ σκίρ-
ρον' περὶ γωνίᾳ αὐτῶν εἰς τὴν
πυρετικῇ ἐξόδον, αἱμαροῦ-
δας καὶ σφίλι μὲν τῆς σφοδρῆς
σφύλις τὸ περὶ κίτῃ καὶ τῆς συκώ-
τος.

τγ. Ὁ ὀρρὸς πολλὰ ἥδη
χρόνον ἐν οὐρῇ τῇσι κατὰ τὸ
μῶρον, ποιεῖ τὸ πρὸς οὐρῇ
ἀλγῆμα· ἐν νεφροῖσι καὶ κύστι,
λίθιασι· τὸ δὲ ὕδρ' ἐμποδὶς
βλάμῃ, ἐκέρχεται τιτῆς· δύσ-
κολον, δυσουρίαν· καὶ σαρ-
ρὰ ἐκέρχεται, σκαρκεῖται
αἱματικῶν, αἱματωδέσταται οὐρ-
σιν' αἱμῶν, διαβητῶν.

τδ. Ἀρροδίσις τὸ αἶμα·

110

the blood convey'd to the limbs, being none at all, or but little, bringeth leannes [meagernes:] too much, windy swellings and inflammations, (which we call in the almonds of the ears the squinzies; under the tongue, the ranula; in the veins, a vein broke; in the skin any where, St Anthony's fire) being bad ringworms; in the face, tetters; elsewhere, pimples (freckles;) and in the head, scauls [scurls:] but shedding of the hair, baldness, hoariness, are from the defect [want] of the radical moisture.

305 The overplus of digestions ascending to the head, and flowing down from thence to the parts underneath, make a distillation [catarrh:] which if it falleth [slideth] down to the eyes, causeth bleedrednes; if to the jaws, the mumps; if to the throat, hoarsnes; if it fretteth the lungs and there be a filthy spitting [hawking:] the tisick, lastly if a salt slime is thrust down to the joints, the joint-gout: which in the hand you shall call the hand-gout; in the foot, the foot-gout; in the knee, the knee-gout; in the hip, the hip-gout [Sciatica.]

306 The motion of the heart being intent, is term'd the beating [panting] of the heart; being none, a swooning [dying away:] a difficult fetching of breath pursues [a shortness of breath:] too thick, a wheezing; the breast being about to cast forth something that troubles it, by a violent commotion

guinis delati ad membra nulla, aut paulula, affert marcorem; nimia, inflammationes & inflammations (quas vocamus in tonsillis anginam; sub lingua, ranulam; in venis, varicem; in cute ubi, erysipelas:) prava, impetigines: in facie lichenes; alibi vitilignes (lentigines;) inque capite porrignes: sed alopecia, calvities, canities, sunt à defectu humidi radicalis.

305 Superalementa coctionum ascendunt ad caput, indeque defluentia in partes subjectas, faciunt distillationem (catarrhum:) quæ, si delabitur ad oculos, facit lippitudinem; si ad fauces, gravedinem; si ad tracheam, raucedinem; si exulcerat pulmonem, purulentamque excreatio est, phthisin; si denique falsa illuvies detruditur ad articulos, arthritidem: quam vocabis in manu, chiragram; in pede, podagram; in genu, gonagram; in coxendice, sciaticam.

306 Motus cordis intensus dicitur palpitatio cordis; nullus, animi deliquium; respiratio difficilis, anhelatio; nimis frequens, asthma: thorax eiekturus aliquid molestum, excitat vehementi commotione tussim; cerebrum sternutationem: at qui dormiunt, supini

το κατὰ τὴν βίην εἰς τὰ μέλη διδύματα, ἢ δολιγία, λιποσάρκισαν ὑποπλάσσειν, ἢ μπουσμάματα καὶ φλεγμονὰς (αἷς ἐν τῇ πλάσσει συνάφην καλοῦμαι) ὑπὸ τῆς γλῆσσης, βαλερραχίδιον ὑπὸ τῆς φλὸς, κυρτόν ἐν τῇ δερματι ἑκταζόρην, ἱμυσιπλάς, [ἱμυσιπλάς:] χαλὰ λευχίας ἐν τῇ προσώπῳ, λευχίας ἀλλὰ χαλὰ φανὰς καὶ ὑπὸ τῇ κεφαλῇ, πτυριάσεις ἀλλὰ δὲ ἀλωπεκία, φαλακρότης, κοιλότης, εἰσὶν δὲ τῆς ἰατρικῆς τῆς ἐμμενῆς ὑγρότητες.

τί. Τὰ πέραν δὲ ματὰ τὴν πύσιν ὅτι τὸ κατὰ τὴν ἀνακαίνωσιν, καὶ ἐν τῇ βίῳ κατὰ τὴν πύσιν τὰ ἐκκαίματα μίση, καὶ ὁ ἴσος ποιεῖ ὅστες ποιεῖ εἶναι ὁ δὲ πύσιν κατὰ τὴν πύσιν, ἀλλὰ μὴ ποιεῖ ποιεῖ τὸν λαμνόν, ἀλλὰ μὴ ποιεῖ τὸν τρεχάτον, βραχὺ ἐκ τῆς πύσιν, ἀνὰ τὴν ἀδὴς τῆς καὶ πύσιν παρῇ, φθισίη τὸ τίλθ' ἐκ τῆς ἀλμυρῆς ἰλὺς ποιεῖ τὰ ἀδρα κατὰ τὴν πύσιν, ἀφθισίη τὸν κατὰ τὴν πύσιν κατὰ τὴν πύσιν, καὶ τὸ ποδὶ, ποδὶ γραν ἐν τῇ γρῶνι, γρῶνι γραν ἐν τῇ γρῶνι, γρῶνι γραν [τὸ γρῶνι γρῶνι.]

τς. Ἡ κίνησις τῆς καρδίας ἐν τῇ ἐστὶ, λίγιστος παλμὸς [σπαρμὸς] τῆς καρδίας οὐδὲ μὴ, λιποθυμία ἢ χαλὴ ἀναπνοή, δὲ πύσιν: ἀγαν συρὰ, ἀδύμα: θυραλὲ ἀνιερὸν πύσιν κατὰ τὴν πύσιν, ἀνιερὸν τῇ δεινῇ συρὰ κατὰ τὴν πύσιν, ἰγνῶσιν, τὸν πύσιν: οἱ δὲ κατὰ τὴν πύσιν, ἰγνῶσιν ἀναπνοή, ἰγνῶσιν ἰγνῶσιν.

about to dye are a deadly
shorting crutch in the throat,
the limbs key-cold, the falling
of the eyes, &c.

lethalis, membra infri-
gidata, procidemia osu-
lorum, &c. : Oculi 2m 09

၁၉၄၈ ခု၊ ဇူလိုင်လ ၁၀ ရက်နေ့၊ နံနက် ၈ နာရီခန့်တွင်
၁၉၄၈ ခု၊ ဇူလိုင်လ ၁၀ ရက်နေ့၊ နံနက် ၈ နာရီခန့်တွင်

C A P. XXXI.

Non solum datur ubique 312. ut in meteoris 313. & vegetabilibus 314. &
animalibus 315. hominibus 316. Quaedam tamen sunt incerta 317. quae-
dam ficta 318.

The defects of natural things, with monsters.

*Defectus naturalium, cum
monstris.*

'H "ΕΛΛΗΝΕΣ ΕΦΕΜΕΡΙΔΗΣ
 Ε ΤΕΛΕΤΟΥ.

312 Nature doth err now
and then in the generation of
things : and cansteth, that in
each kind some prove abor-
tive [come before their time,]
or bring forth their young
with too few limbs, or too
many, or monstrous [ill-
shaped] ones; or also degener-
ating into some other thing :
which also it is profitable to
know.

312 Natura deerrat interdum in generatione rerum: facitque, ut in omni genere quædam abortiant; aut partum producant membris defectis, vel superfluis, vel monstrosis; vel etiam degenerantem in aliud: quod scire etiam con-

ταίς. Ἡ φύσις αὐτῆς ἡμέ-
ραν ἡμέραν, ἡδὺν ἀναμπα-
ρτάρι; ἀναπνέουσα, ὡς ἰσ' ὁμοφυ-
σίου ἡμῶν ἰντα ἀναπνέουσαν. ὁ
πὺ πλῆθος ὁμοφύτων [ἡμεῶν] τοῖς
μυμῶνται καλῶνται. ὁ ἀναμπαρ-
τὰς περὶ τῆς αὐτῆς ἡμέρας
τὴν μετὰ τὴν αὐτῆς ἡμέρας, ὁ, τὴν
ὁμοφύτων ἀναμπαρτὰς.

313 Strange direfull me-
teors are, when it raineth
bloud, brimstone, stones, frogs,
and other unusual things; &
when fiery balls fall down,
when armes are seen in the
clouds, and such like strange
sights.

313 Porrentosa mete-
ora sunt, cum pluit fan-
guinem, sulphur, lapides, ranas, & alia insolita; & cum igniti globi decidunt; cum acies armate visuntur in nubibus; similiaque ostenta.

ταγ. Τα πνευματικά ἡρώ
ματῶν ἐστὶν, ὅτι ὡς αἵμα,
θῖται, λήθαι, βλαπταῖ, καὶ
ἄλλα αἰσθῆ. ἔστιν διαπορεύει
[ροῦμαι] διηπορεύεται· ἐπὶ αἷ
ἐκπολεῖ [ἐκπληροῦμαι] πνευ
ματικῆς ἐν ἡμῶν αἰσθησι
ποιτοῦν καὶ τοιαῦτα σωματικῶν.

314 Also vegetables,
when wheat changeth kind
into Rye, yea into darnel;
barly into drudge, oats into
wild-oats, &c.

314 Item vegetabilia,
cum triticum degenerat
in secale, imo in lolium;
hordeum in ægilopem;
avena in avenam fatu-
am, &c.

αὐτῶν. Ὁσπῶντος δ' αὖτε φουτῶν,
 ἡνίκα ἐκ πυρρῶν σφυγῶν τε καὶ
 ζέφάνων, ἐκ κρεῖττων αἰγίλοφ,
 ἐξ ἀκροσπίλων Σιρῶνιν ἀπὸ-
 ρη, κλ.

315 A monster is in the kind of living creatures, a living creature born double, or treble-headed; double, or treble-bodied; also of two kinds, such as are mules, begotten of an he-*ass* and a mare; and leopards of a Libbard and a lioness; and mungrels of a wild and a home-bred *foxine*.

315 Monstrum in animalium genere est, animal natum biceps, aut triceps; bicorpor vel tricorpor: item bigener, quales sunt muli, prognati ex asino & equa; leopardique ex pardo & leona; & hybrida ex furo & domestico sue.

την. Τὸ τέλος ἐν τῇ ψυχῇ
ψυχὸν ᾗσῃσι, ἥων δικαιο-
σύνη, ἡ περικύβητος πυρκα-
γῆς, ὁ δόξα καὶ ἡ δόξα καὶ
δύναμις, ὡς ἐμὸι, ἐξ ὧν καὶ
τῆς ἐκείνης. Ἀποδοῦναι τὴν ἐκ
καρδίας, καὶ λαλῆσαι, καὶ
ὡς ἐμὸι ἐξ ἀρχῆς καὶ πᾶσι
τοῖς καὶ τοῖς.

316 Among men Her-
maphrodites [Will-Gills]

316 Ex hominibus
monstruosi habentur an-

τις. Ἐκ τῆς ἀνθρώπου τι-
ρατῆος νομίζονται οἱ ἀν-

are accounted monstrous, who have a doubtful sex, and those that are maim'd, or excised in any limb, or are otherwise unusually shaped; among whom you may reckon the huge giants, and the little dwarfs [dandipratts].

317 What they report of the phoenix a bird (burning her self, and reviving out of the ashes:) also of the pelican (giving life to her young ones kill'd by a serpent:) of the Boa (a serpent growing to the length of 120 feet, and eating up whole flocks at a bit:) and of the seven headed Hydra: and of the griffon a four-footed bird: and of the Harpies, filthy birds; and of the Centaur, half-man half-hors; and of the Pygmies waging war with the cranes &c. they seem fictitious.

318 But the Fauns [Robin-Good fellows] wild and saggy [hairy] men, half-men and half-beasts; Meermen also, and mermaids; if they were not fables, they were devils.

drogymi, quibus est ambigus sexus; & mutili aliquo membro; aut excedentes; aut allas infuete formati: quibus annumerare licet immanes gigantes, nanosque pumilliones.

317 Quod narrant de phoenix ave (exurente seipsam, & reviviscente à cineribus:) item de pelicano (vivificante pullos à serpente occisos;) & de boa (serpente ad 120 pedes excrecente, integrosque devorante cervos;) & de hydra septicipite; & de gryphe, volucris quadrupede; & harpyiis, obscenis avibus; & de centauro, semihomine equo; & de pygmæis, cum gruibus belligerantibus &c, videntur fabulosa.

318 Fauni vero, homines silvani & hirsuti, semiviri & semiferi; tritones item & sirenes; si figmenta non fuerunt, dzmonia fuerunt.

δρόγυμοι, οἱ ἀμφόλογοι τὸ φύλον· οἱ καλοῦνται καὶ τὸ μέλος, ἢ καλοῦνται ὡς ἄλλως πρὸς ἀδύνατον μάλιστα φανερῶς· οἱ ἀποστρεφόμενοι ἐκείνην τὴν πάμμουρτον γίγαντα, καὶ τὰ ἀνθρώπων ἄλλα, καὶ τὰ ἀνθρώπων ἄλλα, καὶ τὰ ἀνθρώπων ἄλλα.

τὴν. Ὁ, πρὸς τὴν φύσιν τὴν ὀρνίθου (κατακαίοντι) αὐτὴν, καὶ ἀναστάντι ἐκ τῆς τέφρας.) διγρυῖον· ὡσαύτως· πρὸς τὴν πελίκαν (ζωοποιούσαν) τὸν νεκρὸν ὑπὸ τῆς ὄφιος φοιτῶντα) καὶ πρὸς τὴν βουά (ὄφιος ἐν τῇ πόδι ἐκτρώσας αὐτὴν, καὶ ὅλας ἐκείνας κατεσθίων) καὶ πρὸς τὴν ὑδρὰ ἐπὶ αὐτῇ. καὶ πρὸς τὴν γρυφὸν, τετραπόδον πτερόν, καὶ πρὸς τὴν ἀρπύην, μάστιγι ὀρνίθον, καὶ πρὸς τὴν κενταύρον, ἡμίαντα· ἱππὸν, καὶ πρὸς τὴν πυγμαίον μὲν τὴν γρυφὸν ἀπολαύσαντων κλ. μυθώδη ταῦτα πάντα εἶναι δοκεῖ.

τῶν. Οἱ δὲ Πάυες, ἀγροὶ τῆς λαοῦ ἀνθρώπων, ἡμίαντες τῆς καὶ ἡμίαντες· ὡσαύτως οἱ Τρίτωνες, καὶ Σειρήνες, ἀνθρώποι καὶ λῆρες οὐκ ὡς ἄνθρωποι, ὡσαύτως.

C A P. XXXII.

Transitio à naturalibus ad artificialia 319. Villa cum hortis &c. 320. Species hortorum 321. & sepimentorum 322. Operationes olitoris 323. & arboratoris 324. 325. Fructuum collectio 326. & usus 327. in specie olei 328. topiarii opera 329.

Countrey arts: and first Gardening [the trimming, dressing of a garden.]

319 Let us pass over to humane affairs [the works of men;] that you may see, after what manner Countrey-men in villages, Tradesmen in Towns, Learned men in

Rusticana artes: primumque horricultura.

319 Transeamus ad humana opera; ut videas quomodo rustici in villis, opifices in oppidis, literati in scholis, transferant opera natu-

αἱ τῶν ἀγροικῶν τέχναι, καὶ τὸ ὡσόντων ἢ Κητεία.

τῶν. Εἰς τὴν ἀνθρώπων ἀνθρώπων ἐργα μεταβάντων ὡς δὲ βλέπεις τὰ ἔργα οἱ ἀγροῖκα ἐν τοῖς χωρίοις, οἱ δημιουργοὶ [τεχνίται] ἐν πόλεσιν, πτεταδὲς οἱ ἐν σχολαῖς, schools

ματιφάνειαι τὰ τῆς φύσεως ἔργα εἰς τὰς αὐτῆς χεῖρας.

τὰ. τὸ ἀρχαῖον [δομὴν
ἐργεῖον] οὗ ἐστὶν ἀγαθὸν πο-
σὶν χωρίον ἐστὶ μὲν κήρυξ,
ἀγροῦ, νομῶν ὅπου μέλι, ἵνα
τὰ φουσκὰ ἀφ' ὧν αὐτὰ ἐστὶν.

τὰ α'. Ἡ κριτικὴ ἐκδοὺς τοῦ κει-
μένου ἀποκρίνεται [τοιαύτως] ὅτι
ἡ ἀποδομὴ ἔχει, ἐν τῇ
λαχυνῶνι καὶ μελῶνι [ὀρχή-
τῳ] ἡ τρυφὴ ἵνα καὶ, ἐν τῇ ἄλ-
σ' κ' φοιτᾷ α'.

τας. Τὰς κήπευτους φε-
ρμαῖς διακρίπτειν· ἔτι πα-
πεντοτρεις ἔστι, διὰ δὲ εἰς χυ-
ρῆσι, ἐν συνκομμίσει τῶς
ῥῆσι πεντακλῆρον· πεντοκλῆ
φερμαῖς, ἐν συμφορημαῖς
[συναφύρσις]· ἥτις λέγεται σι-
συρμαῖς· κλειῖον, ἐξ ὀλί-
γων πινυ κομμάτων [πινυ-
λων] συνπλεγμῶν· ἐξ ὅ-
λων πινυ, διὰ δὲ αἰμασι, ἐν
δυσκλίον καὶ λυγρὸν πινυ-
μαῖς· σφαιρῶν, ἐν ἐκλύσει
ἥτις πινάκων συνρυσμῶν· ἡ
τὸ τέλ· τεύχ·, ἐξ ὀτει-
μαῖς [πινυ] καὶ κοίτης καὶ
σφαιρῶν.

[illegible]

they stand not in need of tione.
dancing.

07T04.

332 The plough-man with
his oxen yoked to the plough,
and driven with a goad,
holds with his left hand the
plough handle | file; (that
he may not, as he plows, balk
[run besides the furrow :]
but in his right hand the
plough-staff; (with which
he removes the clods:) in the
mean while the plough-scare
(fastened into the plough-
beam) with the coulter, cut-
ting the ground makes a fur-
row; which being done there
is made a turning at the
lands end, returning so often
furrow by furrow, till the
acre be finished, and the
dung under furrowed: for
then he ayokes them again.

333 The ground being so ploughed throughout, a little while after he casts it; then he plows it again, and gives it a third earing; and if it prove cloddy, he plains [evens] it; either with rollers rolled over it, or with harrows hurried & drawn over it: in a wet [oozy] ground he makes trenches [water-furrows,] to drain away the wetness [moisture:] & at length he hush a corn-field, land prepar'd.

334. Then the sower soweth upon the platt seed-corn, (which must not be above a year old;) and when he has done sowing, he harrows it in; then he weeds the corn, when it grows into ears [shoots up into blades,] lest it be choked by tares. (Seed-corn sown in the spring, is called muncorn; maslin, dredge.)

335 When the Standing-

332 Arator bobus junctis ad aratrum, & agitatissimulo, tenet laeva stivam, (ne inter arandum deliret) dextra vero rallam (qua amoveat glebas:) interim vomer (insestus buræ) cum dentali, proscindens terram, facit sulcum; quo peractò fit versura, toties redeundo sulcatim, donec jugerum sit absolutum, sinisque subaratur: tum enim rursum abjugat.

373 Fundum sic peraratum, aliquanto post offringir; tum iterat & tertiat; atque, si glebosus est, inæquat; five cylindris supervoluratis, five occis tractim raptatis: in uliginoso agro facit elices ad derivandam uliginem; demumque habet arvum agrum paratum.

334 Hinc sator seminat per areas sementicum frumentum (quod non debet plusquam anniculum esse;) peractaq; seminatione inocat; tum sarrit fara, dum fruticescunt, ne à zizaniis suffocentur. (Frumentum sementivum vere sarum, dicitur alicastrū; miscellaneum, farrago.)

335 Quando fegetes

τῆς. Ὁ ἀρχιεπὶς τοῦ βί-
 βλίου ἐπ' ἀρχῆς καὶ ἐπαι-
 νῶνι μαρτυρεῖται ὡς βέλτου
 τῷ ἀεισέβει ἱεροπλῆνι (ὡς ὁ
 τῷ ἀρχιεπισκοπῇ μὴ διαμαρτυρεῖται)
 τῷ δὲ δεξιῷ βλασεύοντι ἱχθῖ
 (ὡς τοῦ βλάσευ δεικνύμεν)
 μεταδίδωκεν (τῷ ἀρχιεπισκο-
 πῇ γυναικί) μὴ τῆς μαχαίρας,
 πλὴν γὰρ ἀνακατέχουσιν αὐ-
 τὰς ἀποκτείνουσι τὴν δὲ γυναικί
 εὐδοκίαν ἵναται, ποταμὸς καὶ
 ἀνὰ λαχρὸν ἐπαυρομένην, ἵνα
 τῷ ἀρχιεπισκοπῇ ἐπιβλέψῃται ὁ
 ἀρχιεπὶς ἀνακατέχῃται πλὴν ἱεροπλῆνι
 τῷ πάλιν ἀνακατέχουσιν.

πλγ'. Τὸ χυεῖν ἐκ τῆς ἀρ-
 σῆς καὶ ὀλίγον καταβιβάζουσι
 τὰς δυνάμεις, ὅτε τοῦτο ἐκ
 τοῦ βλαβερῆς ἢ, ὁμαλοῦς· εἰτι
 κυνέειον· ἡ πικρὸν καὶ μέθυον,
 εἰτι βελονοκαταπύματα δι' αὐτοῦ
 ἀπομαρτυρεῖται καὶ ἡ ἐνί-
 κμητις γὰρ ὑπερβόρσις ποιεῖ τὴν
 πλὴν ἰκνύσθαι μετὰ τὴν δυνάμιν·
 καὶ τὴν πλὴν ἔχει ἀγρὸν
 ἀνακαταβιβάζουσα ἡ γλῶσση.

τλδ'. Ἐνταῦθεν ὁ ἀποστόλος
ἐν πῶς ἀλυσίνοις καὶ ταπεινοῖς
ἀσπόμενοι στίποι, (ὅς ἐστι παῖς ἐν
ἡ αἰσίντοι ἦ)· καὶ ἀπαιρματι-
σμεῖ τιταλίσσμεν ἐμὰς ἀποκα-
σι· τὸ τε παρὰ σωματικὰ καλῶς
ἐν τῷ βλαστῶσει, ὅπως μὴ ὑπὸ
ζήσαντων λυποταίη. (ὁ στί-
ποι ἀπαιρματικὸς τῷ ἐφ' αὐτὸ ἀπα-
ρεῖ· ἡ δὲ ἀπαιρματικὴ συμμι-
γρὸς ἀγροστὸς [πολυμυρία].)

τὰς. Τῶν ἀγίων ξανθίζον-

corn looketh yellow, harvest comes: when the reapers reap [mowers mow] down the corn with sickle: [they,] and being mow'd [cut down] lay it orderly by gavels [hand-fuls,] and with rakes gather the gavels into sheaves; and bind [tie] them with bands; and gather them on heaps, by fiftens [stacks,] and catching them up with a pitch-fork, sling them into carts; and carry them into barns (or at least throw them together into a rick,) the gleaming being left for the poor, but the stubble [halm] for pastures.

336 Then the Threshers do thresh the corn with flails, in the floor: (heretofore [in times past] they did beat it out, that is, rub [crush] it out with a threshing cart, or tread it out:) and by winnowing with fans the out-struck grains, they clean it from the chaff, and with a sowing [feather-brush] clean it from the tailings; (for whom can unranged bread delight?) and sift it in a sieve from the gurgins, and at length put it into sacks, and carry it, rich folks into garners, poor folks into corn-vessels, those that fear an enemy into vassals: the straw is bound up into bundles.

337 An hereditary possessor [owner] of ground [land] now and then lets out a farm to a farmer, (the Lesser to the lessee the landlord to the tenant,) for a yearly rent; or the use and benefit of it to a tenant for years, (in which case sureties are wont to be demanded and accepted:) or to

flavescent, messis adest: ubi messores demetunt frumenta falcibus; demessaque disponunt manipulatim, & manipulos colligunt rastris in mergites, colligantque tomicibus; & congerunt acervatim per quindenas: & injiciunt prehenso merga plaustris, & convehunt in horrea, (aut saltem congestant in nubilarium) spicilegio relicto egentibus, stipula vero pascuis.

336 Tam tritorea triturant frumentum flagellis, in area: (olim tribulabant, hoc est, tribula exterebant, seu exculcabant:) excussaque grana subactando ventilabris, emundant à paleis, & pennato verriculo expurgant ab acerbis (panis enim acerosus quem delectet?) & discernunt incerniculo à recementi; demumque instipant faccis, & inferrunt opulentiores granariis, pauperiores cumeris, hostem metuentes cryptis: stramenta religantur in fascis.

337 Hæreditarius possessor fundi elocat quandoque colono prædium, (locator conductori,) pro annua pensione; aut usum fructum mancipi ad aliquot annos (ubi prædes postulari & accipi solent:) aut partuario, ad dividendos

ται, διότι ἵσται ὅτι οἱ θεοὶ τὰ θερίζουσι τοῖς δρομῶσι καὶ τῇ ἑστῇ καὶ θερίζοντα καὶ δραγμάς διανέμει [δραγματάκους,] καὶ οὗ δραγμάς συλλέγουσι ἢ ἀγροῦντας εἰς ἀμύλλας [ἰάλλας,] ἢ συνάγουσι δάμνην. ἢ συναρτῶν ἀπὸ τοῦ σπῆναι ἀναδραστηρίους. ἢ λαλοῦντες τῇ δουλειᾷ ἐμβάλλουσι ταῖς ἀμύλλαις, καὶ εἰς σιποβλαχίαν [δοσθήκει] διατίθενται, ἢ ἀπαραρτῶσιν, (ἢ ἰσῶν εἰς ὑπομνήσιν συμπερῶσιν) τῇ τῷ ἡμετέρῳ ἀφ' οὗ πῶς πῶς ἐκ κατασκευασίας, τῇ δὲ καὶ ἀμύλλας εἰς τὰς νομάς.

ταῖς. Τότε οἱ ἀλκοντῆρες ταῖς πυλῆσιν πῶς οἱ ἀλλοοῦσιν, ἐπὶ τῇ ἀλκῇ. (ὁρῶντες αὐτοὺς τρεῖς, καὶ τῇ πρὸς αὐτοὺς [τῇ σιποβλαχίᾳ] ἐξ ἐξελίχον, ἐπὶ ἐξελίχον) καὶ οὗ ἐκτελεθμῶντες κῆκας τοῖς πτόναις λιμῶντες. Διὰ τὴν ἀγροῦντα ἐκκαθάρσιν, καὶ πῶς τῇ σιποβλαχίᾳ διὰ τὴν ἀγροῦντα ἐκκαθάρσιν, (πῶς τὸ ἀρτῶν ἀγροῦντα τῇ πῶς) καὶ σιποβλαχίᾳ [κακίᾳ] διὰ τῇ διὰ τῇ μῶν τῇ διακρίνουν. τὸ δὲ λοιπὸν, πῶς σῶντες ἐπὶ δῖας, καὶ οἱ μὴ σῶντες εἰς δόσθηκει εἰσφέρεισιν, οἱ δὲ πῶς εἰς σιποβλαχίαν, οἱ δὲ ἡμετέρῳ φούρῳ εἰς ἀμύλλας. τὰ ἀρτῶν εἰς δόσθηκει ἀναδραστηρίους.

ταῖς. Ὁ ἐκ ἀλλοτρίοις κλημῶν τὸ χωρίον εἰσῶν τὸ κλημῶν [χωρίον] δόσθηκει. (ὁ μῶν δόσθηκει τῇ μῶν τῇ) ἀντὶ τῇ ἐκκαθάρσιν κατὰ δόλῳ [δόσθηκει, ἐκκαθάρσιν]. ἢ τῇ χωρίον καὶ κλημῶν ἐκκαθάρσιν ἐπὶ τῇ πῶς ἐκκαθάρσιν ἀναδραστηρίους τῇ ἀμύλλας εἰς ἀμύλλας. ἢ μῶν τῇ καὶ ἀμύλλας εἰς ἀμύλλας.

[illegible][illegible]

τμῶν. Ὁ μαζοῦτης (ἰα-
 κτρω [λαζοῦλα] κ' ὑστὶς
 ἰσχυροῦς, κ' ἰσχυρὸς
 λαοῦς ὡς καὶ τὸ λαὸν τῆς
 σιμὸνιτι πικυμῶν) τὸν
 φοσεαταῖα μὲν πορὶ τὸν
 μὲν [β:σικλῶν] ἔειπεν, ὅτι
 καὶ πὶ ἰδοῦλεπὶ μαχεσά-
 λειμῶν, οὐχ ὅτι καὶ τὸ
 κυρὰ πὶ φοσεαταῖα ἡπίπῃ
 [αὐτῶν] καὶ περὶ τὴν κυρ-
 τειν καὶ, καὶ ὅτι καὶ
 δοπκαμῶν: οὗτος ἐπερῶσις
 πωφῶσεντα [πολυτῶν].

τμή. Αἱ ἀμύλας γὰρ
παρίχουσι, ὅτι ἡ σφαίρα
ἐν τῇ ἀμύλῃ τῇ πάλῃ [τῇ
ἀμύλῃ] ὑποκρίνεται, ἐν
ᾗ τῇ πάλῃ [ἀμύλῃ] ἵσχυς
ἔστι.

(bruised with a pestle in a mortar, or shaken in a plate [dish] with a ladle, or grated upon the grater:) he hardeth roſt meat with lard, and roſteth it on ſpits [broches] (with axe to be turned round upon ob-iron,) and a dripping pan being ſet under, leſt the fat melting ſhould waſt: ſome things he alſo broileth on a gridiron, or fryeth in a frying pan, (but if overmuch, they are burnt to a coal:) of meat ſpread in to ſmall pieces he makes mince-meat, tid-bits, jiggers.

366 If any thing be ſeeth- ing hot and boyls, he lades [cools] it with a ladle, leſt it ſhould boyl over; if it gathereth ſcum, he ſcummeth it off with a ſcummer or ſlice: but he draws out hot things with a ſleſh-fork; he ſtrains things ſod in broth with a cullander [ſtrainer].

367 The fire-maker that he may light [kindle] the fire, hath a tinder-box with tinder, matches, a ſlint, and a ſteel: then he blows [puffs] with his cheeks, or with a pair of bellows, gathering up the live coles in a fire-ſhovel: the kitchen-maid makes clean, and ſweeps away the ſweepings with a beſom [broom,] and ſcowereth the kitchen-veſſels [braſs and pewter:] when they are riſed, waſhed, a ſlaſher is made, to be waſhed away through the ſink-hole, that it may have paſſage.

368 The ſame thing doth nourish more being boyled with poſtage; then roſted; more being roſted, then fried: but being fried, hung [dryed in the ſmoke,] powder'd,

minutis piſtillo in mortario, aut conquallatis rudicula in catino, aut tritis ſuper radulam:) aſſaturas traſſectat lardo, & aſſat verubus (ſuper cratœuteria verfabundis) ſuppoſita ſartagine, ne pingue eliquans pereat: aliqua etiam torret ſuper craticulam, aut frigit in lebete ſeu frixorio; (at ſi prænimum, ſunt oremia:) & particulatim conſectis carnibus facim. minutal, piſtillos, curun- das.

366 Si quid efferveſcit ac bullit, futat trulla, ne ebulliat; ſi ſpumat, deſpumat rudicula aut rudicula: fiſcinula vero extrahit fervida; fiſcella colat juſculentâ.

367 Cinifo. ut accendat ignem, habet igniarium cum fomite, ſulphuratis, filice, & chalybe: tum ſufflat buccis, aut ſtabello, prunas collectans batillo: forcariâ verrit culinam, & everrit ſcopis quiſquilias, putgarque coquinnaria vafa: quæ cum colluuntur, ſit colluvies, eluenda per fuſorium, ut eſſuat.

368 Eadem res alit magis jurulenta, quam aſſa; magis aſſa, quam frixa: toſta vero, inſumata, murtiatica, eſt difficilis concoctionis,

τοῦ τραβῆσαι ἐν ἀμυγῇ, ὁ συνανταλῆσαι τῇ πτυγῇ ἐν πτυγῇ, ὁ τῷ ἔδρῳ τραβῆσαι: τὰ ὀπθιὰ διακωλύειται σπῆρι, καὶ ὀβλοῖσι ἐν πλῆθι (ἐν τῷ κρατὲ περὶ αὐτὴν τροποποιεῖται) τὸ πῆλιν ὑποτιθῆναι, ἵνα μὴ λιπαρὴ ἐκπορῇ τὸ πῆλιν: πᾶς δὲ ἐν τῇ ἰχθυῖ φρενέει, ὡς ἐν λί- κυν εἶναι φρυγίῳ (ἐν δὲ ὑδρὶ λίαν φρύμα γινέται) ἐν κρῖνι μερικῶς διαλεμνῶν ποιεῖται σέλινομα, τρυχισαί, ψωμίς.

τῆς. Τὸ ἔλιναι καὶ βεβῆ- ροῖν τῷ πορῇ τὸν ἐκσε- σμὸν παύει: τὸ ἀρεῖον τῇ πτυγῇ ἀπαρεῖζει τῇ φρενί. γὰρ τὰ ζῷατα ἐλάκει τὸ τα- λαρὶ τῆς ζωμίδια διδῆναι.

τῆς. Ὁ βεσυροπλόος, ὅς ἐν πῦρ διαιτῇ, πορῶν ἰχθὺς μὲν ζωμίζει, διωκδὼν, πύρι- πῶ, καὶ χαλκῶ. τὸ πῆλιν τῷ γινέδοι ἀφροσά, ὡς τῇ φύσιν, ὅσο ἀνδραχμαί πορῶναι συλλέ- γων: οἰκιδία [δρακοντις] τὸ μαγειρεῖον (αἰετὶ καὶ ἐκαστὸς τοῖς σπερόδροις τὰ σπειρίματα, καὶ τὸ μαγειρεῖον οὐδὲν καὶ οὐ- ρεῖ) τῶν δόλων μὲν οὐ γινέται, ὡς τῇ ἀν- τηλία ἐκβάλλεται εἶναι, ὡς δὲ πορ- φηρῶν.

τῆς. Τὸ αὐτὸ τρεῖς μᾶλ- λον ἀζωμον, ὡς ὅπου ὅπου μᾶλλον, ὡς κατερεῖν τὸ δὲ ὀπθιὰ, κατερεῖν, περὶ- χύον, δὲ αὐτὸν ἐστίν, εἰ μὴ πορῶναι τὸ ζωμὴ περὶ τῇ, ὡς ἡ ἀν-

is hard of digestion, unless by the help of pepper-brath or black-brath [brine,] thick-brath [sims,] gelly, or some pickle [sauce:] but galli-manufries [lumber pies] flesh-pies [pasties,] tartes are made at pleasure [as one will.]

nisi adjunctu juris pipera-
ti, aut juris nigri, juris
spissi, juris gelati, vel
aliquis intinctus: ve-
rum tucera, arrocreata,
tortæ, ad placitum fiunt.

ζωμὴ μίλατος, ζωμὴ πικ-
ρῆς, ζωμὴ γλοιώδης, ὅπως
ἐστὶν πικρὰ καὶ ἀμύματα.
ἅλλα δὲ ἀρτυρήματα καὶ σαρ-
κάτων καὶ τῶ ἀκροῦ ἐκαστοῦ
ζήοντι.

C A P. XXXVII.

Potus varius 369. Vineæ plantatio 370. & cultio 371. Vendemia 372. 373.
Vini accidentia 374. & genera 375. Paratura lupuli 376. & potent-
ie 377. Cerevisia & acetum 378. Vina distillata 379.

The Trades of things be-
longing to drink.

Artes potulentorum.

Αἱ τέχναι τῶ ποτῶν τίχεται.

369 The natural drink
is water (Spring-water, well-
water, river-water,) then
milk or whey: after that they
learn to get fuddling drinks,
strong drink, as meath, and
Cyder: as last wine, beer
[ale,] and burnt wines
[brand-wines] came in fa-
shion, which after what
manner they are made let us
see.

369 Naturalis potio
est aqua, (fontana, pu-
teana, flumineæ;) tum
lac, serumve lactis: de-
hinc didicerunt parare
inebriantes potus, teme-
ta; ut mullum, poma-
tumque mustum: tan-
dem invaluerunt vinum,
cerevisia, cremataque vi-
na, quæ quomodo fiant
videamus.

τῆ δ'. Ἡ φυσικὴ πόσις ὕ-
δωρ ἐστὶ, (πηγῶν, φρεάτων,
ποταμῶν) τότε τὸ γάλα; ὃ οὐ
οἶσθ' ὅτι γάλακ' ἐστὶν καὶ τῶ
ταύρου καὶ ἀγροῦ καὶ ἀνθρώ-
που καὶ μασσοῦ καὶ σωματῶν, καὶ
ἀκραῶν [μαθου] ὅν' οἶνον καλεῖται,
καὶ γὰρ ὁ μὲν ἐκ τῆς μέλης τὸ
τέλει, οἶον ἐξ ἐνδοῦ, ζύζουσι
καὶ καὶ οἶνος ἐκ χειρὸς ἀνθρώπου
ἐξ ὅτου ζήοντι καὶ σποτῶμεν ὅδ'.

370 The Vine dresser
planteth a vineyard: whilst
he sets a sunny hillock [bank]
with little young vines; or
spreadeth the old vines by
their shoots, or sticks the tops
of them under ground, that
being rooted on both sides,
and afterwards cut asunder,
they may become two.

370 Vinitor plantat
vineam: dum oblerit
collem apricum novel-
lis viticulis; aut propa-
gat vites veteranas tra-
ducibus; aut earum ca-
cumina mergit terræ, ut
utrinque radicatur, post
discissa, duz fiant.

τὸ. Ὁ ἀμπελουργὸς τὴν ἀμ-
πελοῦσαν φυτεύει· ὅταν δὲ βύνορ
περὶ ἡλίου νείας ἀμπελοὺς πε-
ριτεύει· ἢ περὶ κλίματα μο-
χεύει· ἢ τὰς κορυφαίας αὐτῶν τῆ
γῆ βαθεῖαν ἐπιθῇ, ὥστε ἀμ-
ποτέρωθεν ἐξ ἐνδοῦ καὶ ἐκ τῆς
ἐξωτερικῆς διὰ τῆς ὕλης καὶ
ἀνὰ ἑξῆς.

371 Then he pruneth his
vine every year, lest it should
grow barren by over-bear-
ing) that new tendrels
[sprigs] may bud out of the
pruned branch: which sith
they are but seldom raised
[upright] of themselves
(though they catch hold of a-
ny thing they may with their
little twigs) he raises them,

371 Tum deputat vi-
tem quotannis, (ne
sterilescat ubertate,) ut
è resece pullulent novi
palmites: qui cum ra-
ro per se surrecti sint,
(licet capreolis quic-
quid possunt apprehen-
dant) arrigit eos, &c
alligat. statuminiibus:
(nempe arboribus, aut

τὸ. Μετὰ τὴν ἐτήσιαν τὴν ἀμ-
πελοῦσαν καὶ τὴν ἀμπελοῦσαν
κατακτείνουσι, (ὥστε μὴ ἐκείνη
τῇ θλίψει,) ὥστε ἐκ τῆς το-
μῆς ἀναβῶσιν νέοι κλάδοι
πολλοὶ ἐκείνης καὶ αὐτοὶ ἀνα-
βῶσιν καὶ ἀνορθώσιν, καὶ τότε γὰρ
τοῖς ἁλίσιν ὅ, πῶς ἐκ τῶν ὀπίσ-
θιων λαμβάνουσι) ἀνορθοῦν καὶ ἀνα-
στῆναι [ἀνορθώσιν] ἐκ τῶν ἁλίσιν
πολλὰ (ἐκ τῶν ὀπίσθιων καὶ ἐκ τῶν
ἀνὰ

and tie them fast to stakes
[supporters: to wit to trees,
or props [forks,] or cross-
beams and frames: from
whence it is call'd a clim-
bing, propt, cross-bar'd, or
framed vine.

372 He delves the vine-
yard also with a two tined
fork, and delves it again ;
then he pruneth it ; at length
he gathereth the vintage, the
gleaning of the boughs being
left for the poor-folk.

373. They carry the clusters of grapes, cut off from the stalks, into the wine-press in baskets, and stomp them into the wine trough; then they trample on them with their feet, or bruise them with a wooden pestle, and pour it into the keel fat: from whence the must [new made wine] runs through the strainers into the fats: the rest of the juice is crushed [strained] out of the kernels by the press: (wine) running out of the grapes before they be pressed is more sweet [luscious] than that which is pressed; the must or wine in the lees more pleasant than rack, [clarified:] neat [unmixed] wine more strong than mixt wine; white wine more warming than red or claret.

374 It is lased up close in
cellars, the hogsheds, and
bars being raised upon stals
[rafts, tressels:] then it is
froached, caned & is drawn
out by a gimble, or tap cock;
and sometimes also it is ra ke
[wrought off the lee:] but
wine of this year [vintage] is
dreggish; being of a year
old it is pure [neat:] wine
broyled to the third part they
call sapa: being stale it is

pedicis, aut transversis
cantherioli, & jugis:
unde vitis arbutiva, pe-
dara, cantheriata, aut ju-
gata, dicitur.

372 *Pastinat item vineam bidente, & repastinat; mox pampinat; tandem vindemiât: facematione pauperculis relicta.*

373. Botros, scapis ab-
scissos, comportant py-
tinis in torcularium, con-
jiciuntque in forum vi-
narium; tum calcant pe-
dibus, aut contundunt
ligneo pilo. & effun-
dunt in lacum: unde
mustum defluit per qua-
los in orcas: reliquus
uvor ex acinis exurgetur
torculari: sed (vinum)
lixivum est suavius tor-
tivo; musteum dulcius
liquato; meracum for-
tius diluto; album ma-
gis caloricum rubello,
aut helvolo.

374 Abditur in cel-
las, cadis & doliis eleva-
tis super cantherios: tum
relinitur, & promitur
siphunculo, aut episto-
mio; interdum quoque
clutuiatur: sed horum
seculum est; annori-
um defecatum: de-
frutum vocant sapam;
exoletum vappam; ex
aqua & vinaceis factum
loram (vinum acina-

ἀντοῖς ἱερῆμασιν, ἢ σφαγῆαις
δοκῆς, ἢ ζυγῶν· ὅθεν ἀμπε-
λοῦ διὰ τοῦ αἵματος, ἱερῆσι, ἢ ζυ-
γῶν ἀνάστη.

τοῦ. Τὸν ἀμπαλῶνα τῆ
κίλλα σκατῆς. καὶ ἀνασκά-
πτει· ὁ δὲ βλαψολογῇ· τὸ
τέλ^{ος}, τρυγᾷ· ὅστις τῶν τοῦ
πῦρος βοτρυῶν.

τογ'. Τὰς βότρυας, ἥτις
σταπύου δασυκαμάρυται· τοῖς
πυλίοις Κυμοφρεσίαις ἐν λανού,
καὶ εἰς οἰκιστὴν πῶν βαλάντι·
τότε τοῖς ὡστοπατίαισι, ἡ λυ-
τρίαισι τῇ ξυλινούδαμα, καὶ
εἰς πεπλῖτα ἐκέρχουν· ὅστις
τὸ γλῶττι· διατρίβει διὰ τῇ
τοῖσιν ἐν οἰνοδόχῳ ἀγρία·
τοῖσιν ἰγχαρίον ἐκ τῇ ῥαζών
τῇ λανού ἐκπίπτει· ἀλλὰ ὅ
εἰν· αὐτοματὶ γλῶττιν ἐστὶ
τὸ ἐκπύρομα· γλῶττιν· ἐ-
δίον τῇ πηχγίμν· ἀκρελῖ
[αμυγκ] κρεῖστων [ζωφτε-
ρ]· ὅτι ὑδρᾶς· ὁ λανός θα-
μωτικὸς ἐστὶ μάλλον τῇ ὑδρᾶς
δρα ἡ κίρρι.

[illegible]

dead-wine; made of water and the husks of grapes, pi-quet; mixt of water and vinegar, posca.

375 The bitter. (Sortis) of wines are, Muscadel, Malms-ey, Canary (Jack,) Ali-cant [tint,] &c. but worm-wood-wine, enula-campana wine, and other medicinal wines, are artificial. Hippocras, is the most pleasant of all spic'd wines.

376 The hop-merchant serves for the boylng [brew- ing] of beer [ale,] while it fastning into the ground hop- roots in ridges [rowes,] at the severall stalks [rires] he sticks poles, that by twining about them they may grow [creep] upward; the buds [blossoms] whereof he strips off, when they are grown ripe.

377 The Malster taketh [yoareth faddeth] the grains of the corn [barley,] until they plump [rise, swell,] then he dryeth them on a floor and turneth them to and fro very often until by bursting they begin to sprou; and then he dryeth them being spread over a malt-kiln, and turn- eth them into sweetish malt, & grindeth them in a malt- mill to (malt-) meal.

378 Then the brewer min- gling the hop with the malt, boyleth in a brass [cauldron] beer [ale] (at one gail [brew- ing] ten, twenty, thirte bar- rels) which being carried down into the cellar works it self clear: but if it grow fower, or musty, it is poured into vinegar bottles, and be- comes vinegar.

379 As length the distil- ler draws [fetcheth forth] with fire from the grounds

ceum;) ex aqua & aceto mixtum, poscam.

375 Præstantiora vina sunt, Apianum, Malva- ticum, Canarium, Ali- canticum &c. sed abstin- thires, helenites, alia- que medicata, fastitia sunt. Hippocras, omni- um aromaticorum deli- catissimum.

376 Lupularius inser- vit cocturæ zythi, dum indens turiones lupuli terræ liratum, ad singulos cauliculos depangit pa- los, ut circumplicando se his serpant fursum: quorum flores abstrin- git, quum permaturue- runt.

377 Polentarius ma- cerat grana frumenti, do- nec intumescant: tum assiccat in pavimento, versat & reversat sæpius, usque dum diffiliendo ceptent producere ger- mina; atque tum ea tor- ret superstrata farratio fumario, convertitque in bynem dulciculam, & permolit polentario mo- lendino in polentam.

378 Tum cerevisiarius permiscens lupulum po- lentæ, excoquit in ahe- no cerevisiam (uno factu decem, viginti, trigin- ta cupas) quæ in cellam deportata defecatur: si vero acescat, aut muces- cat, infunditur acetiariis ampullis, & fit acetum.

379 Tandem distilla- tor prolicit igne & feci- bus cerevisiæ, aut vini,

τοῖς. Οἱ βέλτεροι οὖν οἶνοι εἰσὶν, φαλέρειος, ἀπικίου, καλάντιος, ἀλικάντιος, καλὰν ἀλκάντιος. ἡλενίτης, ἀλ- λοί τι φαρμακωθῆναι, πικ- τή εἰσι. Ἱπποκράτης, ἀρω- ματικῶν πάντων ἀριστὸς τῶν.

τοῦ. Ὁ βρωματικός ἄρ- ατος τῇ ἐλῆσει τὸ ζῶον, ὅταν ἐπιθῇσι τὸ γὰρ τὸν λόβον καὶ αὐλάκας βρύου, ποτὶς ἐκείνους κινῶντες καταπλῆγνυσιν οὐλό- πας [πατάνας, χαλαράς] ὥστε οὐ τῇ σφικτικότητι ἐκείνῳ τῷ ποτὶς ἀνωθεν ἔρχεται. ἀντὶ τοῦ ἀνὰ ἀναχαλᾶξιν, ἔτι καὶ ἐρεῖα ἐκείνῳ γίνονται.

τοῦ. Ὁ Ἀπολентάριος τὸ σίτε τοῦ κόκκου ἐν ὕδατι μα- χνάει, ὡς ἐν ἑξοχαλῶσι, μετὰ- πειται ἐν τῇ ὕδατι κατὰ ἐρεῖαν, περὶ τῇ τῇ αἰσθητικῇ πλε- λᾶναι, ὡς ἐν τῇ διαδρα- μῇ βλαστῶνται. τότε ἡ αὐτὴ τῇ στικτικῇ κατὰ τὴν ἰσχυ- ρότητα ὁπᾶ [φρόνη] καὶ οὐκ βελῶν τῇ τῇ ὑπολυσίας, καὶ τῇ ἀλκάντιος καὶ οὐκ ἀλκάντιος.

τοῦ. Τότε ὁ Ζυδοποιός τὸν βρύον αλκάντιος ὡς γινέ, ἐν τῇ χαλκείᾳ [ἀλκάντι] ζῶον ἰσο- φῆσι (τῇ μετὰ πικτικῇ δόξῃ, ὡς οὐ, περὶ αἰσθητικῇ καὶ οὐκ αἰσθητικῇ) ὡς ἐν οἰνοδύκῃ κατὰ τὴν πικτικῇ διαδραμῇ [διαδραμῇ] ὡς ἐν ὕδατι, καὶ ἐρεῖαν. καὶ οὐκ ἀλκάντιος καὶ οὐκ ἀλκάντιος.

τοῦ. Τὸ δὲ ὕδατος ὁ χρω- μάς ἐκείνῳ [ἐκείνῳ] τῇ πικ- τῇ ὡς γινέ, καὶ οὐκ. καὶ οὐκ [drugs]

[drops] of the beer [ale] or wine, or also leavened corn, hot water called brandy wine or spirit of wine distill'd [drops forth], through a copper still, and an alembick set over it.

vel etiam fermentato far-
ce, exstillatam (per cu-
prinam vesicam distilla-
toriam, superimpositum-
que alembicum) arden-
tem aquam, dictam vi-
num crematum seu sub-
limatum.

καὶ οὕτω ζυμωθῆναι, ἀπο-
στρέφον (διὰ χαλκῆς κύβου
ἀποστρεφτικῆς, καὶ ἐκστρεφ-
τικῆς τῆς ἀμύνης) τὸ ἴδιον,
λαβόμενον εἰς τὴν χυμωθῆναι, ἢ
ἐκστρέφεται.

C A P. XXXVIII.

Festinus nobis ab antiquis diversus 380. Virilis à femineo distinctus 381. In-
dumentia & amictoria non idem 382. Pedum calceamenta 383. Materia
vestium 384. Cannabis & lini paratura 385. Nervices 386. Textores 387.
Insolutores & sartices 388. Pannifices 389. Sericarii 390. Sartores 391.
Commodatores 392. Cerdones 393. Veteramentarii & interpolatores 394.

Trades belonging to
Cloaths.

Vestimenta artes.

Τίτηται ἱματιστικῆς.

380 To cover our na-
kedness against tempests
[storms, foul weather] we
stand in need of cloathing
[apparel, attire, raiment]
which was plain (of one fa-
shion) amongst the Ancients
who contented themselves to
cover their head from the sun
with a hood, cool, their body
from the cold with trowises
[a mantle] their feet from
the dirty or gravelly way,
with [felt-soles] or chabots:
in our times all things are of
another mode, neat [fine,
frugal] even to excess; and
in a habit of several fashions
[shoes, slasht, embroide-
red, plumed.

381 The men in some
places wrap [lap] their heads
with a bonnet [turbans,
phryges, elsewhere they cover
them with a cap (adorn'd
with a bat-band and bow),
or for the shadows sake with
a beaver; or sitting at home
with a plain hat; or for cold
sake with a furre-cap: The
women do dress delight in
their hair, being variously

380 Ad tegendam nu-
ditatem adversus tempe-
states opus nobis est a-
mictu: qui simplex fuit
antiquis, acquiescenti-
bus velare caput à sole
cucullo, corpus ab algo-
re braccia, pedes à cæno-
sa aut scruposa via scul-
poneis, vel carbatinis:
nostro ævo omnia aliuf-
modi, usque ad luxuriem
nitide, & habitu multi-
formi, segmentato, acu-
picto, plumato.

381 Viri obvolvunt
alicubi caput tiara; a-
libi contegunt pileo (or-
nato spira & offendi-
ce) aut umbellæ causa
petaso; aut domi defi-
dentes galero; vel fri-
goris causa pileo pelli-
ceo: forminx colunt
capillos, varie pexas
& plexos, in plegma-
ta concinnatos, æniiis

τὰ. Εἰς τὸ πᾶν ἡμῶν
ζυμωθῆναι σκεπάζειν ἀπὸ τοῦ
ἔξωθεν ματαβολῶν τῷ αἵματι,
διὰ τῶν ἱδρώματων ἐκστρεφ-
τικῶν ἵερῶ ἀπλῶν ἐν τῷ πᾶσι
ἀρχαίοις τῶν ἀνδράπων, τοῖς
ἀγαπῶσι τὴν καθαρίαν ἀφ' ἧς
ἡλικὴν ἐπαχρῶσιν πᾶσι πνευ-
ματικῶν, τὸ πᾶν ἀπὸ τοῦ κρύου
ἀναβολῆς, τοῦ πᾶσι δὲ τοῖς
κοσμοῦ (ἢ καὶ πολυπλοκῶς ἰδὲ
ἡμῶν τοῖς) (σοφείας) ἢ καὶ
κατ' ἑαυτὰς καὶ ἡμῶν ὅτι πάντα
γίνονται πάντως ἔργον,
μὴ καὶ τρεφῆναι κοσμίως, ἐν
σηματί ἀπολυτικῇ [ποικιλο-
μορφῇ] ἐν τῷ πᾶσι, διδασκα-
λῶν, πᾶσι τοῖς.

τὰ. Οἱ μὲν ἄνδρες πᾶσι
καθαρίαν ἐπαχρῶσιν πᾶσι τοῖς
πᾶσι ἀλλὰ καὶ πᾶσι τοῖς
πᾶσι (κακοσμουθῶν τῷ
πᾶσι ἀπὸ τοῦ λυμῶν) ἢ
σκηδὶν χάριν, πᾶσι τοῖς ἢ οἱ
καὶ μόνον πᾶσι τοῖς, ἢ ψυχῶς
χάριν τῶν ἀρματιῶν πᾶσι.
Αἱ ἡμῶν [ἐκστρεφτικῶν] καὶ
λαμπρῶς τὰς πᾶσι ἀποικίως
ἐκπνευστῶν τὰ καὶ πᾶσι
γυμνάσι, εἰς πᾶσι τοῖς [βο-
κωδῶν]

σφύχαι] συμπεριλαμβανόμενα, τα
 νήματα και στρωσίσεις σφαιρι-
 λωτά. Ίσως τὴν κεφαλὴν
 σφαιριλῶσι κυρτωμένους, ὡς
 πύξιν, ἀμπύξιν. Ἐν τῷ σφύ-
 ποι πύλας καλῶνται.

τὰς. Τὰ αὐτὴ συνῆλθεν. ὁ
 Νικηταὶς ἐστίν. (οἱ τοιοῦτοι οὐκ
 ἐδύναντο εἰσελθεῖν) ἵσαν τὴν αὐτὴν ὑπο-
 σύνταξιν [αὐτῶν] ἐκείνων μαθη-
 τῶν ὧν τὸν ἐπὶ τῆς [ἐκτῆς] ἀρ-
 μοσίου. ὁ παρ' οὗτος ὑπο-
 κεινος μαθητὴς. ὁ δὲ δι' οὗτος
 μαθητὴς. ἡ τὴν, ἡ δὲ. ὁ
 σκεπτικὸς καὶ ἐκείνους, καὶ ὑπο-
 ζῆτος, ἀν' ὑποκειμένου. ὁ
 τῶν ὧν τὸ ἀναλογητικὸν ἐστὶν τῶν
 ἐστίν, ἡ: τῶν τῶν, ὁ: τῶν (ἡ
 λήξας, αἱ ὑποσύνταξις οἱ τῶν
 ποσειδωνίου τῶν ποσειδωνίου),
 ἡ συντήρησις συνήλθεν [μνησθῆναι]
 τὸ σκεπτικὸν οὐκ ἐκείνους [οὐκ
 παρ' οὗτος] τῶν λοιπῶν οἱ τοιο-
 οὐκ ἐκείνους πάντοθεν (ἀνα-
 ληψὶς καὶ) ἐκείνους τῶν ἐστίν.
 ἡ ἐκείνους, ἡ ἐκείνους. ὁ
 τῶν τῶν [φωκίων], τῶν οἱ τῶν
 τῶν μνησθῆναι καὶ τῶν, καὶ αἱ
 τῶν τῶν [ἐκείνους] καὶ
 αἱ τῶν.

τῶν. Πρὸς τὸ ἐπιεικὲς
 τοῦ σόδα παρὰ κλάζοντα
 μάλα καὶ ἐμμελῆς, ἡ ἀν-
 κιστὶς ἐκ περικλυτοῦ καὶ φα-
 λῆς κρητὶς ἔ-^συ ὑποδύμεται
 (ἀφ' ἧς συνόρεα τῶ ἀρχι-
 ποῖς φασὶν ἐπὶ φασὶν τοῦ κλέ-
 ού παρὰ τὸ ὅ μὲν ὑποδύ-
 μεται ποῖσι τοῦ ἀπὸ φασὶν, ἡ ἀν-
 κιστὶς καὶ λαοὶ μὲν τῶ ἀρχι-
 ποῖς καὶ ἐμμελῆς μὲν τῶ
 ἀνκιστὶς ἡ ἀνκιστὶς πη-
 λος ἀπὸ τῶ τῶ ἀρχιποῖς κέ-
 λος ἀπὸ τῶ ἀρχιποῖς κέ-
 λος ἀπὸ τῶ ἀρχιποῖς κέ-

THE HINDUSTAN

[2d] headed [pointed] with a bristle, and of a last:) The leather-dresser [furrier-curl-solenther] using the off-pared piece for the making of gloves:) but the furrier of fuggy skins [furs] prepareth furre-gowns: furre-claaks, and furre.caps.

la:) alutarius alutam
molliorem & crispatam,
(substantivas particellas
glutino conficiendo ad-
hibens:) pellio autem è
villosis pellibus parat
pellicia, thenones, pi-
leosque pelliceos.

ἀνιδουσι, καὶ ἴδωσι θῆραν·¹ ὁ
 βροτοδότης τῶν βόσκων μετα-
 λαμπρύνει καὶ ἐκπύρει [τοὺς
 πελάγους]· ὁ δὲ μέγας ἀπο-
 ταλάσσει τὸν πόλεον ἀπὸ τῆς
 ζεύξης· ὁ δὲ θρονοῦντος ὁ
 δὲ ἀναβιβάζων [ἐκ τῶν ὀνεί-
 δων]· ἀνιμῶν τὸν αἶμα· ὁ δὲ θρο-
 νοῦντος· καὶ ἀνιμῶν τὸν χυτῶνα
 τοῦ καὶ πάλαι.

134 The Collier under-
layeth old shoes, the Butcher
unrippeth clothes that are
worn bare, and have left the
nap, and turning them he
dresseth [trimmeth] and sew-
eth them up again: The Dog-
ger maketh himself a tatter &
[ragged, patch'd] coat, of
snaps [raggs] and claws,
picked [gathered, raked] here
and there [up and down.]

394 Vergeramentarius
refarcit lacera calca-
menta; interpolat & dif-
fuit tritas & desolatas
vestes, inverfasque inter-
polat & refuit; mendi-
cus confarcinat fibi ipfi
centonem, ex recu-
mentis & panniculis
hinc inde collectis.

74. 0 ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶

C A P. XXXIX.

Ars fabricilis olim rudis 395. Materialium tempus & modus 396. Actiones fabri rignarii 397. & parietarii 398. & lapidarii 399. & murarii 400. & architecti 401. Structura domus 402. partes ejus anteriores 403. partes ostii 404. Atii 405. Conclavis 406. Tecti 407. Modificationes ad pompam 408.

The arts of Building.

Archirella A.

தேவராய சிவசுப்பிரமணியம்:

395 As first they dwelt
in caves [dens], and green
tabernacles [booms], booths
covered with green leaves
[boughs], afterwards were
rais'd cottages of straw [sods],
and hovel [huts] of hurd-
les drest'd over with dirt:
at last Carpenters [Masons]
began to build for firmness
and state, whose buildings
[fabricks] let us view.

395 Primitus habita-
batur in specubus, &
frondeis tabernaculis,
postea conftruebantur
tuguria capitiſcia, & gur-
guſtia craticia, luro cir-
cumſita: demum fabri
cœperunt zdificare ad
ſtabilitatem & magnifi-
centiam; quorum fabri-
cas luſtrems.

47. Εἰ δὲ καὶ κατὰ τὴν
 ἐκκλησίαν ἢ πάλιν (ἐκ-
 κλησίαν) ἐκ τοῦ οὐρανοῦ
 μετὰ τοῦ κελεύου, ἢ κα-
 λῶντος τὴν ἐκκλ., τοῦ πάλιν
 ἐκκλησίαν κατὰ τὴν ἐκκλ.
 τὸ δ' ἴσται εἰ τὸ πάλιν ἐκ-
 κλησίαν ἐκ κελεύου τοῦ
 κελεύου τοῦ κελεύου
 ἐκ τὴν κελεύου κελεύου
 ἐκ.

396 The wood [timber]
is for buildings is cut [hew-
en] down in the winter-time
and when the moon is in the
wane, that is may not be
worm-eaten [rotten:] when
the wood cutter fells a tree

396 Ligna zdiſciis apta
cxduntur hiberno tem-
pore, decreſcentesq; luna,
ut ne ſiant teredinofa: ubi
ſignator arborem ſecuri
ſternit, ramos decacu-
minat, & truncu ſigna

τῆς. Τα δὲ οὗτα τὰ τῶν
 οἰκοδομῶν ἐστὶν οὕτως, ὅτι
 μὲν οὐκ ἔστιται, καὶ οὐκ ἔ-
 λλυνται ἀπὸ τοῦ ὕδατος, ἀλλὰ
 ἀπὸ τοῦ πυρός. ὅτι τὸ ὕδωρ
 τὸ δὲ οὗτα τὰ τῶν οἰκοδομῶν
 ἐστὶν οὕτως, ὅτι μὲν οὐκ ἔ-
 λλυνται ἀπὸ τοῦ ὕδατος, ἀλλὰ
 ἀπὸ τοῦ πυρός.

prepared clay, and by the turning round of the potters wheel, maketh black pots; and other earthen vessels: which be hardneth in an oven, and glazeth [steeleth] over with liibarge; yet knoweth he not how to make solid shells [potsherds.]

411 The Glass-maker (of sand; ashes, salt melted [made liquid] with a most fierce fire) fashioneth (in a glass-shop, and by the blowing of an iron pipe) glasses; of which the glassier maketh windows (by raking [ordering] the quarries within the joints [bands;] and leading them with soder of pewter, that they may not shatter out;) but the Lantern-maker lanterns; leaving a little door for to put in and take forth the candle.

bene preparata, circumactioneque rotæ figulinæ, fingit ollas, aliaque figlina: quæ excôquit in furno, incrustatque lithargyris; testas tamen solidare nescit.

411 Vitriarius (ex arena, cinere, sale, liquatis intensissimo igne) format (in vitriaria officina, persamque ferrei tubi) vitreamina: è quibus fenestriarius facit fenestras (coordinando vitra specularia intra jugamenta, & applumbando stanneo ferrumine, ne excidant) laternarius vero laternas; relinquens, pro lucerna inferenda & eximenda, ostiolum.

ὁ σφραγιστὴς διασφύζει τὰ σφραγιστὰ ἐκ σφραγιστῶν καὶ τὰ λοιπὰ κεραμεύματα πλάττει· αὐτὸς τῆς κεραμείας κερδιστὴς καὶ λιδοπράξιον κατεῖχε ταῖς ὁδοῖς· κατὰ κεραμεύματα στήθην αὐτοῦ οἰοῦνται.

υἱα'. Ὁ ἀλαμπρὸς (ἐκ φέμου, τέφρας, ἀλάος, διοτιότερον πυρὶ τριτημόριον) ποιεῖ (ἐν τῇ ὑαλίνῃ ἱερουργεῖα, καὶ τῇ διαπνοῇ σιδήρου σίτου) τὰ ὑαλινὰ· ἡ δὲ αὖ καὶ διουρίδας γίνονται, (ἐκ τῶν συντεθειμένων τοῦ σώματος ὑαλίνων· μεταξὺ τῶν συζητῶν, καὶ τοσσοῦτο ἀλλὰ δαὲν τῇ κατὰ τὴν, μάλιστα ἐκ τῆς πηλοῦ) καὶ οἱ φάται [ἱσχυοί], κατὰ τοὺς διείληται, εἰς τὸ παρὰ τὴν διείληται καὶ ἐκ αἰετῶν καὶ λύχρον, διουρίδας [διουρίδας].

C A P. XLI.

Opera metallarii & fossorum 412. Discretoris & lotorii 413. Fabri metallici 414. Fabri ferrarii 415. Aurarii flatoris, stannarii 416. Laminarii, bracteatoris, aurifabri 417. Monetarii & alchymiste 418.

The Arts of metal-utensils.

412 The Grover seeketh out [searcheth for] hidden mines, by the help of a certain wand used for such discoveries; then he maketh a passage to them by the assistance of miners [diggers,] who go into the mines (being covered with a thick-clothhood, and apron [drawers,] with a lighted candle: and having found a vein of metal, drive in wedges, and cut down pieces, and draw them out.

413 Here the severer separateth severeth the stony filth, the washer washeth the

Artes metallicarum utensilium.

412 Metallarius scrutatur latentes mineras, ope virgulæ cujusdam indicis: tum parat additionem ad illas ope fossorum, qui ingrediuntur fodinas (infecti bardocucullo & perizomate) cum succensâ lucerna: repetæque metallicæ venæ impingunt cuneos, decutuntque frusta, & extrahunt foras.

413 Hic discretor seccernit impuritates saxæ; lotor elavat sece-

Αἱ τέχναι τῶν μεταλλικῶν χρηστέων.

υἱβ'. Ὁ μεταλλοδὸς [μεταλλογράφος] τὰς ἀφανιστάς μεταλλουργίας ἐρευνᾷ, χρηστὸν δὲ βαλόντα δεικνύει· εἰς τὸν μὲν ζῆλον προσδίδει εἰς αὐτὰς τῇ βοήθειᾳ τοῦ ὀρυκτοῦ, οἱ ποιεῖ εἰσέρχονται τὰ ὀρυκτά (ἐκ καλυμμένοι ἀναβολῇ καὶ σπείρωματι) λύχρον εἰσέρχονται ἀνυμνῶν καὶ διέρχονται τὰς μεταλλίδας φλέβας, ἐκωλύει σπασθῆναι, καὶ διπλοῦνται σπασθῆναι, καὶ ἐξέλκονται τὰς.

υἱγ'. Ἐνταῦθα δὲ ὁ ἐκκρίνων ἀφορίζει [ἐκκρίνει] τὰ μείσματα πηλοῦ [λίθινον] ὁ

things thus separated; others carry them into the melting-house; and melt them, so that the metal may flow [run] clean from the dross; and because very often the silver is still mingled with the gold, they are severed one from another by aqua fortis, and at last, every thing being pure & neat, thoroughly refined, is severally cast into planks [ingots] or bars.

414 Here now the Smiths [forge-men], by blowing the fire with bellows, soften the metals; and being softened they take them out with a pair of tongs, being took out they beat them upon an anvil [hithee] with hammers (whilst in the mean while the sparks fly up and down:) at length being hammered & by drawing them into plates [thin pieces, sheets, leaves,] by pointing them, by variously fashioning them, and upon occasion, by soldering them, they make utensils [implements for house.]

415 The Black-Smith maketh several iron tools; the lock-Smith bars and keys; the saw-maker saws; the scythe-Smith scythes [hoaks;] the cutler knives, (whose point ledge) the grinder grindeth [maketh keen;] the needle-maker needles [pins;] the armourer steel corslets, and coats of mail made up of iron rings, &c. the sword-cutler swords; which the stouwer furbisheth [scoweth,] and fitteth with hilts, and putteth them into sheaths [scabbards.]

416 The Brasier out of plains copper beareth out, and plaineth [smootheth] with a broad hammer, brass things:

ta; alii deferunt in ustinas, colliquefaciuntque sic, ut metallum à scoriis liberatum proficiat: & quia plerumque adhuc argentum intermixtum est auro, separantur illa ab invicem aqua forti, demumque constatur unumquodque purum purum seorsim, in tabellas vel bacillos.

414 Hic jam fabri, inflando ignem foliibus, emolliunt metalla; molliorque eximunt forcipibus, exempta eundem super incude malleis (dum interim stricturne quaquaversum diffiliunt;) cusa denique laminando, cuspidando, varie figurando, & ubi opus ferruminando, conficiunt utensilia.

415 Faber ferrarius fabricat ferramenta varia; claustrarius claustra & claves; ferrarius ferras; falcarius falces; culttrarius cultros; (quorum aciem famiator famiat;) acicularius acus; malleator thoraces, chalybeas; & loricas, ex annulis ferreis contextas, &c. gladiarius gladios; quos polio polit, instruitque capulis, & superintegit vaginis.

416 Faber ararius è ductitio cuprò cudit, tilingeoque marculo levigat] aramenta: quæ

ἐκλυτὴς ἐκπλῆναι [ἐκπλῆναι] τὸ κεχρησμένον· οἱ ἄλλοι αὖτε τὰ χαυτῆρια φέρονσι, καὶ οὕτως σωτῆκυσιν, ὥστε τὸ μεταλλὸν ἥσυχον αὐτῶν ἀπολαχθῆναι διὰ τοῦ ὕδατος· ἐπεὶ δὲ διησπᾷ ἐν τῷ ἀργύρῳ τὴν χρυσίδαίαν διακρίνει· καὶ ἑκάστην ἐκείνην, ἢ τὴν ἑτέραν τῆς ὁμοίας, ἐν ἑστέῳ ὕδατι, ὡς ἐν ἰσορροῖᾳ ἐκλύειν. καὶ τὸ τῶν δολιχῶν, ὡς ἐν δολιχῇ ἐκπύρρον καὶ διησπᾷ, ἐκκρᾶται καὶ αὐτὸ, εἰς πύρνα αὐτοῦ ραβδισσόμενον.

414. Ἐνταῦθα οἱ τάλαντες φυσοῦνται τὸ πῦρ ταῖς φύσταις, ἐκμυλακύνουσι τὰ μέταλλα. καὶ μεταλαχθῆναι ταῖς πυρφοῖραις ἐξ αὐτῶν, καὶ ἐξ ἑκατέρου κοπῆσαι [τυπῆσαι] ἐπὶ ἀκμῶν καὶ ῥαβδῶν (ὥστε ἀπὸ τῶν πυρρῶν χωρὶς ἐκκρᾶται) τὴν μίαν ἢ τὴν τέλει, ὡς αὐτοὶ σπῆνται, διησπῆται, περικύβητος σχηματίζουσα, καὶ κατὰ ἀναγκαῖον σωαπὶ ὕδατος, χαυτῆριας ποιεῖσιν.

415. Ὁ Σιδεράριος τὰ ἔργα σιδηρεῖα σκεδὺν σιδερεῖ· ὁ κλητῆρας· ὁ σκευοποιὸς σκεύους· ὁ δραπανοποιὸς δὲ ῥάπανα· ὁ μαχαιροποιὸς μαχίρας (ὧν ἀκμὴ ἀμυλωμένη διήσπῃ) ὁ ἀκιστροποιὸς ἀκιστήρια [βελόνες]· ὁ σκουερῆρας· ὁ σκουερῆρας ἐν δολιχῇ σιδερεῖαν σωυρασμένης, κλ. ὁ ξιφοποιὸς ξίφους ἀπὸ αὐτῆς ἐξίτητος ἐξί [λακωνί, δροπῆ]· ὁ ἀρυσσοποιὸς ῥαβδῶν, ὁ σπασπῆρας τῶν κολεῶν.

416. Ὁ χαλκῶν [χαλκοτύπος] ἐξ ἀλατῶν χαλκῶν τυπῇ, ὁ φειλυρεῖας ραβδῶν λευρῶν τὰ χαλκερῆματα· which

424 The Comb-maker
maketh combs of horn, ivory,
wood, distinguished with
great and small [thin and
thick] teeth, to comb our
hair: but so spruce the locks,
hair-brushes; but the brush-
maker to make clean our
clothes maketh whisks and
brushes of bristles glewed to
a wooden handle.

424 Pectinarius con-
ficit pectines, corneos,
eburneos, ligneos, raris
& densis radiis distinctos,
pro pectendis crinibus;
pro comendis aurem co-
mis, pectines seraceos:
sed scopularius concin-
nat pro vestibus purgan-
dis setacea, & vetricula,
& setis agglutinatis sca-
po ligneo.

υκρ'. "Ο κλιστοδότης τὰ κλι-
νὰ ποιεῖ, καὶ ὅντα, ἰασπερί-
να, ἑλένια, καυρίαια καὶ ὀσ-
τέαια & κομμίαια διακρι-
νὰ, ὡς τὰ κλισήσασιν τὰς
κεφαλὰς. ὡς δὲ τὸ ἰσχυροῦς
τὰς κόμης, κλινὰ χαυτῶδη
ὅς τ' ἁποσποροῦσι συκαμύρεσι,
ὡς δὲ τὸ καθαιράσασιν τὰ ὑπο-
παι, ἢ τὸ ὑπὸ τῶν αὐτῶν
δοτὶ χαυτῶν σφουδαμύρεσι
τοῖς ἐκείνων ἐκλινῶν.

C A P. XLIII.

Transferendi se de loco in locum varia causa 425. aut mittendi alios 426. seu
per terram, seu per aquam 427. ad pedestre iter qua necessaria 428. &
quid in ipso itinere observandum 429. 430. 431. servanda peregrinan-
ti 432. pericula in viis 433.

The arts of journeys,
and first those on foot.

Artes itinerum: primum
pedestris.

Αἱ τῶν ὁδοπορευμάτων ὡς πε-
δῆς αἱ τῆς ἐπὶ γῆς πορείαι.

425 We cannot always
stick [abide, continue] in
one place, we must of neces-
sity go somewhere or other,
which if it be hard by [near
home,] and for recreation,
it is a walk: if along the
fields a looking for any thing,
ranging [stragling:] if for
the knowledge of countries,
a travelling; if to dwell at
another place, a removal
[flitting:] but to every place,
if we take with us any thing
in our hand, we are said to
bear it up and down [to re-
move it;] if on our shoul-
ders, to carry [lugger] it;
if on mules [cars,] to draw
[convey] it; if in our com-
pany, to lead [conduct] it.

425 Non possumus
herere in uno loco sem-
per, opus est transire
quoquò: quod si prope
sit, animique gratia, de-
ambulatio est; si per
campos aliquid conqui-
rendo, peragratio: si
propter peritiam regio-
num, peregrinatio: si ad
habitandum alibi, mi-
gratio; ubique autem, si
quid nobiscum assump-
tus manu, dicimus
transferre; si humeris,
portare; si vehiculis, ve-
ctare; si comitatu, ducta-
re.

υκρ'. Οὐκ ἐπιμένειν ἐν ἑνὶ
τόπῳ διαπαντός ἐμμένον, χω-
[ρί] ματαλταίνον [διόδον] ἢ
ὁποῖοιτο. ὅτι ἐν ἐγγύς, δι-
μοδίῳ τῇ πόλει, ὡς περὶ τῆς
ἐν δὲ ἀγροῦν τῇ ἐκτετατῇ πρὸς
ἐμπορεύσεσι: ἐὰν ὡς τῶν ἐμ-
πείρειαν τῶν χωρῶν, ὡς περὶ μίαν.
ἐὰν δὲ τὸ οἰκεῖν [παῖον] ἀλλο-
χοῦ, μετακινήσε: περὶ τῶν
ἐὰν τὴν ἑμὲν ἡμῶν ἀποσταλμὴν
τοῦ πρὸς τῇ χειρὶ, ὡς περὶ μίαν
ματῶν. ἐὰν δὲ μοῖς, βαρύν-
τον ἐὰν ὁρμασθῇ, ὡς περὶ
τοῦ ἀποσταλμῶν τῶν ὁδοπορευ-
σῶν.

426 Whither we will not
(or may not) come our selves,
we send [employ] another:
if to deliver a message, a
messenger; if to carry a letter
of affairs [news,] a carrier
[post;] if to dispatch business,
an assign [agent.]

426 Quò non libet
(aut non licet) devenire
nobis ipsismet, mittimus
alium: si ut nunciet ali-
quid, nuncium; si ut
deferat nunciatricem e-
pistolam, tabellarium; si
ut expediat negotium,
curatorem.

υκρ'. "Οτι οὐκ ἀποστέ-
λει [συνδράμην] (ὅς οὐκ ἐπιτρέπε-
ται [ἔστιν]) ἑμὲν ἐπελεῖν.
ἄλλοι πρὸς τὸ ἰσχυροῦς [ὡς περὶ
στῆναι] τὸ μὴ ὑποσχεῖν, πρὸς
τὸ ἀποστέλλειν [ὡς περὶ
στῆναι], ὡς περὶ τῶν ἐπι-
στολῶν, ὡς περὶ τῶν ἐπιστολῶν.
ἐὰν
τὸ ἰσχυροῦς τὸ διαπελεῖν
καὶ μίαν.

quere } of these he meet;
which way he must go, and
to which hand he must turn,
whether to the right or the
left }

43 [Let him shun stumbling-blocks, that they may not let him; nor walk over the high cliffs, (which to those who go toward the top, are steep, backwards, headlong :) let him rather go back, where he cannot pass forward: and go round about the ditches, if he cannot leap [jump] over, not by the help of a long stick [pole:]; thus he shall go without harm.

432. He who would tra-
vel into foreign countries hath
need of provision for his
charge; [laying out, or fur-
nishing letters of exchange, from
some banker [factor:] and
sometimes a *truch-man* [in-
terpreter] if he is not ac-
quainted with the language
[proper speech] of the coun-
try; and a good journal
[map,] but especially wis-
dom [discretion] that he may
observe whom he keeps com-
pany with, whereforever he
shall be from the time he
goeth out, til the time he com-
eth again.

433 Forasmuch as thieves
spail [rob, strip] one; pirates
[rovers] carry one away;
high-way-men kill [mur-
der] one; but in the inn-
sleeper, (where he must take up
his nights lodging) often-
times the guest is not safe
from the host, by reason of
the villany of some inno-
keepers.

sum fleendum? utrum
dextrorsus, an levorsus?

431 Devitet offendi-
cula, ne fiat remora: nec
perambulet altiores cli-
vos, (qui sunt euntibus
cacumen versus acclives,
retrorsus declives): re-
trocedat potius, ubi ne-
quit meare porro: fos-
saque circumseat, si non
potest transire, ne qui-
dem adminiculo conti-
sic ibit inoffensus.

412 Peregrinatio ad
exteros opus est viatico,
propter impensas; aut
certè literis cambi, ab
aliquo collybista: quan-
doque & interprete, si
non calleat idioma gen-
tis; & itinerario bono:
maximè autem pruden-
tiâ, ut attendat, quôcum
sit, ubiubi fuerit, à dis-
cessu usque in reditum.

439 Prædones liqui-
dem spoliant; piratæ
abducunt; latrones tru-
cidant: sed & in diver-
foriis (ubi pernoctan-
dum est) sæpè est hospes
ab hospite intutus, ob
improbritatem carponum
quorundam.

280 சிவசுந்தரி : மூல காவி பதி.
கலிமாறு, என் சிவசுந்தரி முற்றி நின்றாள்.

[illegible]

υλῆ'. Ἀποθνήσκουσιν οὖν τῷ
 ἔξω, ἐροῦντες ὅπως ταῖς εἰς ἀπο-
 ρεΐαις θνήσκουσιν, ὁ ὁμοῦδός τις
 ἐστὶ καὶ ἐκείνῳ ἡρώδης ἐχθρὸς. Ἰδὲ
 οὕτως ἡμεῖς, ὡς καὶ πρὸς ἡμετέ-
 ρους καὶ ἰδόντες ἀπὸ τῆς τυραν-
 νείας, ὁ οὐδὲν ποιεῖν ἀντισ-
 τῆναι ἐξῆς. οὐ καὶ ἐκείνῳ τῷ
 ἀποθνήσκοντι, ὅπως ποιεῖν ἔσθ
 καί, ὡς καὶ τῶν ἀποθνήσκοντων ἰδοὺ
 ὅπως ἐκτελεσθῇ.

υλη'. Οἱ ὁδοῖται μὲν οὖν
 λαποδύουσιν [εὐλαβῶς, σὺν
 ἁβύσσει] οἱ αὐτοὶ δὲ αἰσχροῦς
 [λαίμακτοι] καὶ ἀσεβῶς ὁδοῦ-
 νουσιν· ἀλλὰ καὶ μὲν ἐν πτωσί-
 χείᾳς (ὅπου πτωχοὶ εἰσὶν [δικ-
 νουμένοι] καὶ) πολλοὶ αἱ οὐ
 εἰσὶν [καταλύσεις] ἀσέβη-
 τος ὁδοῦ καὶ πτωχῶν καὶ ἡ
 εἰσὶν ἀσέβητος πτωχὸς καὶ ἡ

υμα. Μιστήριον τὸν παρ-
επαιον τοῦ ἑπιστολῆς ἡ-
σας ὁ γέννηται τοῖς ἀπο-
στολῇς ὁ ἐπὶ ἡμετέροις (ἡν ἡμετέροις
ἐκπεμπόμενοι) τοῖς ἰσχυροῦς
ῥύμῃ· πῶς ἐὰν οὐκ ἀρίστη
χρησὶς διδῶν, ἀλλὰ ἐπὶ
πῶς, ἡ τὸ ἐπὶ πῶς ἐπὶ ἡμετέροις
ἐπὶ ἡμετέροις, οὐκ ἡμετέροις τοῖς
ἡμετέροις ἡμετέροις. (οἱ πῶς [δὲ
αὐτοῖς] ἡμετέροις ἡμετέροις, οἱ
βασιλεῖς ἡμετέροις. καὶ οἱ
πῶς καὶ ἡμετέροις τοῖς ἡμετέροις
ἡμετέροις.

υμῶν· Ἰνα ὁ ἀμαρτωλὸς ῥυθι-
φῇται, ὁ πονηρὸς χεῖρ αὐ-
τοῦ ἀποσπῇ καὶ ὁ υἱὸς τῆς
ἀληθείας ἐν τῷ λαῷ αὐτοῦ, ἵνα μὴ
τῆς ἀμαρτολογίας διαμαρ-
τυρῇ, καὶ ἐν τῷ πᾶσι διαμάρ-
τυρος ἵσταται ὁμοῦ μετὰ τῶν
καταπονομένων ἐν τῷ ἀποστόμῳ
καταδόξῃ, ἵνα μὴ ἐπὶ τῷ ὄ-
ντι διαμαρτυρῇ, ὁ τὸ ἀμαρ-
τωλὸν, ὁ πονηρὸς αὐτὸς ὁ
ἐν τῷ πᾶσι τῶν πονηρῶν ὁ
ἐν τῷ πᾶσι τῶν πονηρῶν.

υμῶν. Ὅπου τὴν ἐξουσίαν
ματῶν αἰσθάνει οὐκ ἔστι, δι-
δοτο ῥέσθην καὶ ἀέζαν [ἀν-
δρῶν] πέπαι, τὰ σπιδροβή-
κτων ἀγῶνι καὶ ὁμοῖον ἄλλοι
οἱ ἰπποκρινάδαι, ὅθεν τὸ
ἰππιδάτω ἀνιππιδάτοι οὐκ ἔ-
στι ἀέζα ὅπου τοῦτο τὸ βάρ-
φισμα, τοῖς γυναιξὶ κακὰ λυ-
μένα.

υμῶν. Ἄλλὰ ὅ ἐν τῷ ὁμαλῷ
 ὁδῷ μετὰ χρομίδα, ἵππου
 τοῦ χαλκοῦ δει, ταχὺ δὲ μετὰ
 ἰσποκ [κίληση,] ἢ μετὰ π-
 κιστὶ ὀρῶμεσθι (ὁ δὲ μὲν ἔν τῃ
 περὶ εἰς μμαίῳ ἀποφύλασ-
 τῶν δεικνύει, ἵνα δεικνύσθῃ
 ἀποφύλασθαι ἵππου δεικνύ-
 σθαι).

451 Therefore when a fair wind loom-gale [bloweth, they put to sea with full sails; in a contrary wind, they cross [slope] their sails, and course by turns: if there be no wind stirring, there's no sailing, when it is a calm sea.

452 When a storm of a sudden is risen that they may not be hurried away with waves [surges,] or beaten against the rocks, and the ship being split be sunk, the mariners [sailors: sea men] furl and strike [let down] the sails, [yes and cut them off, danger being at hand] and so they are more securely tossed: if nevertheless a ship-wreck is likely to happen, they cast their goods though never so precious, over-board [lighten the ship,] not without a doleful lamentation of the shipwreck persons.

453 At other times also, that they may not fall into flats [shoals] they sound the depth of the sea with a plummet [sounding line and lead,] and warily sail over rocks [shelves] and quick-sands.

454 But because a ship laden swimmeth more sturdy, when they are to sail in an empty one, they load her with ballast, yet not overmuch, lest she founder [sink under water;] and so as much as chapping [riving, springing a leak,] any where she lea- zeth down through the chinks [rifts, crannies,] and the joints of the planks, filth that runs down into the sink, they pump it out from thence with a pump.

451 Vellicant ergo adspirante vento secundo, plena velis: vento adverso, obliquant vela & cursum alternatim: vento nullo, velificatio non procedit, quum tranquillitas est.

452 Procella oborta repente, ne abripiantur à fluctibus, aut impellantur ad scopulos, alligantur navis demergatur: nauta contrahunt & demittunt vela, (imo & recidunt instante discrimine) & sic tutius jactantur: si nihilominus videtur imminere naufragium, faciunt jacturam rerum, tamen si praeiosorum, non sine miserabili lamento naufragantium.

453 Alias quoque ne incidant in brevía, explorant profunditatem tali bolide, cauteque prae-ternavigant cautes & lyttes.

454 Quia vero navis onerata innat firmius, navigaturi vacua saburrant eam, non tamen nimio plus, ne pessum eat: & quia quaquá tandem fatihcens (navis) transmittit per fissuras, & asfamenorum commissuras, nauteam confluentem in sentinam, exantlant inde hanc antlia.

υπ'. Ἰσοδ' ὁρμῶσιν ὡμὴ πορ' ἔχον [ἴς κρείας, ἡ ὕρην] ἀλλήτερε' ὑμῶν πρὸς μῆλ' ὅκ' ὁππότε, ἢ δι' ὅ, & λαγιάζουσι τὰ ἰστὰ καὶ τὴν δ' ὅρμην ἐλαμάξ' [ἀμειψαίαις] ἐν τῇ ἀντιλήρῃ, καυτὶ μάλιστα δ' ὀνυατῇ, μολακίας ὄντος.

υπ'. Ἄλλως ἀπ' αὐτῶν ἀποσπασθέντες [ἐξαιρούμενοι] ἵνα μὴ ὑπὸ τεκμηρίας ἀπορεί- ρωνται, ἢ ὅτι σκοπῶν ἐπι- δύνανται, καὶ ναυτὶς πορ' κόνει πὰ καπαπνοπιδῶν· οἱ ναυταὶ συ- γγῆστοι καὶ κατὰ εἶσιν τὰ ἰστὰ (ναὺ, καὶ ἀνὰ κόνειον, καὶ οὖν ἐν π' ἰστίαις) καὶ οὖτως ἀσφαλῶς [ἀσφαλῶν] κυ- μαίνονται· ἵαν δ' ἐκινδυνώσας ναυαγῆν, ἐκ τοῦ ὅτι πορ' οἱ ἵσ- τὰ ἀρῶνται καὶ πολυτίμητοι, οὐκ ἀπὸ ἰλιεσθ' ἐλαυμῶν τῇ ὀνυατῇ.

υπγ'. Ἄλλως τι ἵνα μὴ εἰς βραχέα καπαπίπῃσι, βολιδὶ τὸν βυθὸν τῆς θαλάσσης δι- ρύνασιν, καὶ μετὰ αὐτοῦ πε- ραπλίστην ὁπορ' ἰαγῆς τι καὶ σῦρτες.

υπδ'. Ἡ ναὺς ἑμφορτῶ- ἐπ' ἀσφάλεια τῷ δ' ὅρμῃ ἐμφο- ρῶνται, ὥς μὴ ὑπὸ μὲν λα- γῶν κατὰ δύναμιν, καὶ ὅτι πᾶσι ἀνὰ τὰ ὅρμην ὑποσπασθ' ὅσα [διαχάινουσι] ἀπὸ τῇ ῥαγά- δων, καὶ ἵς ἱωαφείων τὸ ὕδωρ τὸ εἰς τὴν ἑρῶν ἐισρέον ἐκ- δύνανται, πᾶσι ἐκαστῶν τῇ ἀντιλίᾳ.

455 The voyage being finished they arrive at the place; the fare [freight] is paid to the master, and every one hies home: whom when their friends in health see safe, they bid them welcome home.

456 The ship is self is drawn up into the haven [harbour] when the tacking [cordage, rigging] is took off; or is left in the bay [road] (if the place be without an haven) lying [riding] at anchor, and so rising [floating]; but being full of leaks it is brought into the dock, that it may be mended by the ship-wrights.

455 Peracta navigatione appellant; nauticum exsolvitur nautero, & quisque festinat domum: quem sui sospites videntes incolumem, jubent avere.

456 Navis ipsa deducitur in portum, detracto aplustri; aut linquitur in statione (si locus impetuofus est) stans super anchoras, & sic fluctuans, rimosa vero subducitur in navale, ut à naupegis reconcinnetur.

υπ'. Τῆς ναυπλίας ἐν τῇ ἀφίξει ἀποδομίζονται· τὸ ναυλὸν ναυπηγὸς δίδωται, ὃς ἕκαστος ἀφ' ἑαυτοῦ ἀποδίδει· ἐπεὶ οἱ οἰμακοὶ ἀφ' ἑαυτοῦ βλάπτουσιν, χαίρει λίγιστον.

υπ'. Ἡ ναὺς αὐτὴν ἀνελκυστῆρα εἰς τὸν λιμένα, τῷ ἀπλυστῇ ἀφαιρομένην· ἢ ἀπὸ τοῦ ναυπηγικοῦ, (ἐὰν ὁ τόπος ἀλίστατος ᾖ) ἐν ἀρχῇ ἔσται, καὶ τότε κυμαίνουσα· ἢ ὑποκαταβήσῃ εἰς τὸ ναυπηγεῖον ἀνακαταβήσῃ· τὸ δὲ δόκει τῇ ναυπηγῇ ἀνακαταβήσῃ.

C A P . XLV.

Machinarum necessitas 457. palange, phalange, pabo 458. Petris, succula, trochlea, ergata, geranium 459. pressoriorum ratio, & cuncti 460. & fistuca 461. aqua ductus, Archimedeas cochlea, aquagia 462. harologia, scioterica, clepsydre, rlepfammia 463. Automata 464. Perpetuum mobile 461.

Drawing engines.

457 Since we have occasion to transport, not only our selves, but also other things, and the bulk [greatness] of many things exceeds the strength of our body, helps have been sought from engines: we will touch upon some.

458 As much as two porters can carry with sledges coultaves [one way, by rolling] before him his burden laid on a wheel-barrow, a bearing-rope hanging at his neck: but far greater burdens may be rolled along with leavers.

459 For the heaving of a weighty thing serve, first, a

Machina tractoria.

457 Cum habeamus necesse transportare, non tantum nosmet ipsos, sed & alia, molesque multarum rerum excedant vires corporis nostri, quaesita sunt juvamina à machinis: attingemus quædam.

458 Quantum duo, bajuli possunt ferre palangis, potest unus trudento ante se onus imposui paboni, suspensa ærumna à collo: sed longe majora provolvi possunt phalangis.

459 Sustollendæ rei gravi serviunt, primum

Αἱ μηχαναὶ ἰκχυστῆρες.

υπ'. Ἐπειδὴ ἵχθυον ἰπὺν παλῶς [ἀναγκάζειν] ἵσθαι μετακομίζεσθαι, καὶ μόνον ἡμῶς ἀνεῖναι, ἀλλὰ καὶ πρὸς ἄλλα, καὶ ὁ ἵχθυος πολλὰς μηχανὰς τῶν ὑποβλήσασθαι δύναμαι [βίαι, ἰσχύϊ] πρὸς τὰς κομὰς [ἡμῶν] ἀφαιρομένην παρὰ τῇ μηχανῶν ζήτησιν· ἀπὸ οὗτων ἡδὺν λέξεσθαι.

υπ'. Ὅσον δύο ἀχθοδότες [φύλακται, κερματισταί] εἰσὶ τῇ εἰσὶ βασάζειν, τοῖς σκωροροῖσι· εἰς δύναμιν [εἰς τὴν ἵσθαι] κυλινθεῖν πρὸς αὐτὴν τὸ βάρος· ὅταν δὲ αὐτὴ μὲν προχωρῇ, κερματὴν ἰμῶν [ἡδὺν] πρὸς τὰς κομὰς [ἡμῶν] ἀλλὰ καὶ πολλὰς μηχανὰς ἀνακαταβήσῃ [ἡδὺν] τοῖς φασαλαγγοῖς.

υπ'. Πρὸς τὴν ἰσχυρὴν ἡμῶν ζήτησιν: πρὸς τὴν ἰσχυρὴν, τὸ ἀνεῖναι.

463 Clocks were invented for the measuring of hours: first of the Sun (sun-dials) where the shadow of the pin by going over the hour lines; then of water (water-hour-glasses) where the water by dropping out of one vessel into another; little after of sand (sand-hour-glasses) where the sand in like manner sliding down by stealth, do shew the delay of the passing-away time how time passes away.

464 But you would wonder at the invention of a watch: in which the little wheels move about themselves with their poises, and represent by that circulation the return of the hours (and perchance of the dayes too, and moneths, and the whole course of the planets.)

465 They also search very much how an engine truly turning of it self may be made; unnecessarily moving forwards by it's own voluntary drawing; nor standing in need of winding up: they term it the perpetual mover, which whether it can possibly be invented, is doubted.

461 Horologia sunt reperta dimetiendis horis: primum solaria (sciotherica) ubi gnomonis umbra horarias lineas transmeando; tum aquaria (clepsydra) ubi aqua de vase in vas transfundendo; mox arenaria (clepsammia) ubi arena iidem furtim transfundendo, ostendunt moram præter labentis temporis.

464 Admirere vero inventum automati! in quo rotulae movent se ipsas suis libramentis, repræsentantque circulatione illa replicationem horarum (forte & dierum, mensium, totiusque planetarii cursus.)

465 Perscrutantur etiam, quomodo machina vere automata possit confabrefieri; procedens ultroneo suo tractu indefinenter, nec habens opus intendi: nuncupant mobile perpetuum, quod an sit possibile inventu, ambigitur.

ὥρ. Τὰ ὥρολογια εἰς τὸν αἶνα πρῶτον τὸ διαμετρεῖν τὰς ὥρας· τὸ πρῶτον ἡλιακὰ [σολιαρική]· ἐν ᾧ τῆς γνομῶνης σκία, τὰς ὥρας ἐν ὁρίσιν ἀντιπροσώπων μὲτρίσκει τὰς ὥρας· τὸ δεύτερον [κλεψιδρά]· ὅπου τὸ ὕδωρ ἐκ τοῦ σκεύους εἰς τὸ σκεῦος μετακλίσσεται· εἰς τὰς ὥρας ἀμύνει [ἀμύνει] (ἐκλεψάμμοι)· ὅπου ἡ ἄμμος ἐκ τοῦ σκεύους ἀδύρῃ κατὰ τὴν ὥραν διέρχεται· ὅπου τὸ παραρρίνιον ὁρῶν.

ὥδ. Θαυμάζει δὲ τις τὸ αὐτομάτου ἰσοδυναμεῖν, ἐν ᾧ οἱ περὶ ἡμᾶς ἰαυτοὶ κινήσεις αὐτῶν τῶν ἰσορροπῶν, καὶ παρὰ μὲν αὐτῶν τῶν κινήσεων ἐκείνων τὴν ἀναπλάθει τῆς ὥρας (τῶρα κ.) ἢ ἡμερῶν, τῆς τε μηνῶν, καὶ ὅλων τῶν πλανητικῶν δεξιμῶν.)

ὥδ. Ἐπειὰ ἡμῶν, ὅπως ἡ μηχανὴ ἀλλοτρίως αὐτομάτη ἔσται οἷα τῆς τοιαύτης αὐτοματίας ἀντιπροσώπων τῆς ἰδίας ἡλικίας ἀντιπροσώπων; καὶ οὐδὲν ἀνέγκη ἐπιτείνεσθαι ὁνομαζομένη τὴν κινήσιν αὐτῶν [ἐκλεψάμμοι]· ὅπου δὲ ἡ δύναμις διέρχεται, ἀμύνεται ἐκείνη.

C A P. XLVII.

Artes voluptuosæ 466. Lavationes & balnea 467. Balneatoris actiones 468. Voluptates cubitorie 469. Sessoriae & gestatorie 470. Cupediae 471. Odoramenta 472. Aurium delinimenta 473. Instrumenta musica pulsanda 474. plectro tangenda 475. inflanda 476. Oculorum oblectamenta 477. Ars pictoria cum similibus 478. & fictoria, sculptoria, calatoria 479. de perspicillis 480. & speculis 481.

Arts for delight.

Oblectatoria artes.

Αἱ τέχαι τῆς τέρψης ὑπονοεῖται.

466 We shall not depart from artists, before we have run over some inventions, merely appertaining to dain-

466 Non prius discedemus ab artificibus, quam percensuerimus quædam reperta, servi-

ὥδ. Οὐ προσηγορεύομεν τὰς τέχνας [δημιουργίας] κατὰ τὴν φύσιν, ἀλλ' ἢ κατὰ τὴν εὐχαιρῆσιν· ὅπου δὲ τὰ ἀντιπροσώπων τῶν

time, and to the delights of
the senses.

467 To wash ones self
over and anon with clear
[fair] water, is but clean-
liness; to paint [colour]
is with paints [colour, cheek-
warmth] is a bandy kind of
trick: baths are for that
use, that we may wash off
filth [scurf,] sitting down
in a washing-tub: or that
having entered the stove
[hot-house] we may get up
into the sweating-rub, and
fetch [force] out the sweat,
and rub the filth off with a
hair-cloth, and wipe us with
linnen-cloth; and passing
out of the hot-warm-bath
into the cold bath, or on the
contrary, we may take our
delights.

468 The bath-keeper now
and then scrubbeth, fastening
cupping-glasses, by the help
of the flame: and oftentimes
trimmeth the beard and hair,
(which indeed the barber also
doth :) whilst having un-
folded [disintangled] the
hair, partly he polleth [clip-
peth, notteth] it with his scis-
sers, partly shaveth it with
his razor, partly pulleth
[plucketh] it off with pincers
[twisers;] leaving a fore-top
hanging on the fore-head, or
a busk round about; but
curling [crisping, frizzling]
the locks with a curling-iron:
but sitting the bald with pe-
rriwig, a peruke, or false
hair.

469 *That things we touch
may affect us gently, in our
lying down, beds and mat-
tresses were found out; and
feather-[down-]pillows and
bolsters, on which we lye
[rest] (cleanly, if you please)*

entia mere lauitiei, ob-
lectamentisq; sensuum.

467 Mundare se idem-
titem limpida, est mund-
itiet; fucare fuco leno-
cini; balnea eo sunt, ut
deluamus squalores, de-
sidentes in labro: aut
ingressi vaporarium, con-
scendamus sudatorium,
& eliciamus sudorem,
defricemque strigimen-
ta cilio; & extergamus
lintheis: transundoque de
caldario (vel tepidario)
in frigidarium, aut vicif-
sim, indulgeamus dele-
tationibus.

468 Balneator quandoque scarificat, affixis cucurbitulis, auxiliatur flammæ: sæpe & adornat barbas comasque, (quod quidem & barbitonson facit:) dum displicatum capillitium, partim attondet forpice, partim detondet novacula, partim evellit vossellis; relinquens capronam dependulam à fronte, aut comam in circuitu; cincinnos vero crispans calamistro: calvis autem adaptans ascititrium capillamentum, calendrillum, seu galericulum.

469 Res tactiles ut nos afficiant incubatu leniter, inventi sunt lectuli & stoeæ; plumeæque pulvinaria & cervicalia, quibus supercubamus (munditer, si lo-

μόνον τῇ τέλει, καὶ ταῖς ἡθ-
ραῖς τῷ αἰθέρι.

υξῆς· ὁ δὲ τὸ αὐτὸ διαμαρτυρεῖται
 πολλὰ καὶ δοξαζέσθαι, καθὼς καὶ
 ἀποτίθει ἐστὶ· φανερὸν δὲ αὐτὸ
 ὡς ἀνυμνεῖται, τὸ βασιλικὸν
 [λατρεῖα] ἐφ' ᾧ τὰ ἀσπασμένα
 δοξαζόμεθα, ἐν τῇ ἐκείνῃ καθε-
 ῶμεθα· οἱ εἰσδιδόντες τὸ ἐκεί-
 νου καὶ ἀνασπασόμενοι εἰς τὸ πνε-
 υματικόν, καὶ ἐξ ἀγαθῶν τὸν
 ἰδόντες, καὶ χαριζόμενα [χρη-
 μεδα] τὸν ἀπειψόμενα τῇ κη-
 λυσί· καὶ ἐκαστοὶ αἰστανται ταῖς
 ὁδούσιν· ἐν ταῖς μεταβάσει
 ἐκ τῆς σαρκὸς εἰς πνεῦμα, ὅ
 τι πνεῦμα, χαριζόμενα ταῖς
 τιμίαις.

[illegible]

υεβ'. Τα ἀπ' αὐτῶν ἡμῶς
διατίθενται καλῶς [σεβῶς]
τῇ ἐγκοιμίᾳ [κατακλιθεῖς]
τὰ κατὰ αὐτὰ καὶ φορμὸι διρί-
θουσιν ἐν ταῖς πύλαις περὶ
ἐκείνη καὶ ὑποαυχίτια, οἷς
ἐπικοιμώμεθα (κατακλιθεῖς;
[κλινεῖς]

ness, and to the delights of
the senses.

467 To wash one's self
ever and anon with clear
[fair] water, is but clean-
liness; to paint [colour] is
with paint [colour, cheek-
varnish] is a bawdy kind of
trick; baths are for that
use, that we may wash off
filth [scurf] sitting down
in a washing-tub: or that
having entered the stove
[hot-house] we may get up
into the sweating-tub, and
fetch [force] out the sweat,
and rub the filth off with a
hair-cloth, and wipe us with
linnen-cloth; and passing
out of the hot-warm-bath
into the cold bath, or on the
contrary, we may take our
delights.

468 The bath-keeper now
and then scrubbeth, fastening
cupping-glasses, by the help
of the flame: and oftentimes
trimmeth the beard and hair,
(which indeed the barber also
doth :) whilst having un-
folded [dismantled] the
hair, partly he polleth [clip-
peth, norteth] it with his scis-
sers, partly shaveth it with
his razor, partly pulleth
[plucketh] it off with pincers
[twisers]; leaving a fore-top
hanging on the fore-head, or
a bush round about; but
curling [crisping, fixzling]
the locks with a curling-iron:
but sitting the bald with pe-
rriwigs, a perruke, or false
hair.

469 *That things we touch
may affect us gently, in our
lying down, beds and mat-
tresses were found out; and
feather-[down-]pillows and
bolsters, on which we lye
[rest] (cleanly, if we use*

entia mere laetitiei, ob-
lectamentisq; sensuum.

467 Mundare se identidem limpida, est munditiei; fucare fuco lenocinii; balnea eo sunt, ut deluamus squalores, desidentes in labro; aut ingressi vaporarium, conscendamus sudatorium, & eliciamus sudorem, defricemque strigmenta cilio; & extergamus linteis: transcundoque è caldario (vel tepidario) in frigidarium, aut vicissim, indulgeamus delectationibus.

468. Balneator quandoque scarificat, affixis cucurbitulis, auxiliatu flammæ: sæpe & adornat barbas comasque, (quod quidem & barbitonfor facit:) dum displicatum capillitium, partim attondet forpice, partim derondet novacula, partim evellit volsellis; relinquens capronam dependulam à fronte, aut comam in circuitu; cincinnos vero crispans calamistro: calvis autem adaptans ascititium capillamentum, calendrum, seu galericulum.

469 Res tactiles ut nos afficiant incubatu leniter, inventi sunt lectuli & storex; plumeaque pulvinaria & cervicalia, quibus supercubamus (munditer, si lo-

μόνον τῇ τῆς, καὶ ταῖς ἑξ
ταῖς τῆς αἰσθητικῆς.

υξῆς· Ὁ δὲ τὸν διαμαρτυροῦντα
 πολλὰ καὶ δοκίμας, καθὼς καθ' ἑ
 αὐτὸν ἐστὶ· φωνεῖ ὅτι αὐτὸν
 φέρεσθαι γινώσκῃ· τὸ βαλάντιον
 [λατρεῖ] ἐφ' ᾧ τὰ σπλάγχνα
 δοκίμαζοντο, ἐν τῇ ὁδῷ καὶ
 ὁμοῖον· ἐν ὁδοῖσιν αὐτὸν τὸ ὄψο
 κερύον ἀνασπῶντα· εἰς τὸ πῶ
 ρα ἰσχυρότερον, καὶ ἐξ ἄλλων αὐτὸν
 ἰσχύοντα, καὶ χαλεπώμενα [κρυ
 μνισμένα] τὸ ἀπειψόμενα τῇ κη
 λυμῇ· καὶ ἐκαστὸν αὐτῶν ταῖς
 ὁδοῖσιν· ἐν αὐτῇ μεταβάλλων
 ἐκ τῶν ὁδοῦ ἐν αὐτῶν, ὅ
 τι μεταλιν, χαλεπώμενα ταῖς
 τῶν λαῶν.

υξή'. Ὁ βασιλεὺς ἐδ' ἔτι
 δότο καὶ ἴψα [ἰγχαρξέξ], καὶ
 τα, Σικυὰς περὶ σάπην, τῇ
 βοιωτῇ τὴν φλορὸν πολλὰ
 καὶ ἄν πύργους, τὰς τε κόμους
 ὅπου σμεί, (ὅ, τι μὲν καὶ ὁ πο-
 νεροκαρδὺς ποιεῖ) ὅταν τιμὴ
 ἰδοίῃεν [τὸ πρῆγμα] ἀνα-
 πλάσας, πῇ μὲν [χ'] μίρη-
 τῇ τοιμὴ καρέξ, πῇ δ' ἡ
 ἔσραδ' ἀπὸ ἑξέ, πῇ δ' τοῖς μα-
 διστήριος [τετραχλίου] δότο-
 τί λλ'. δότω λείπον τὸ περὶ μέ-
 μων, δότο μετὰ τὸ δότω κέρμα
 μιν, ἢ τιμὴ κόμους καὶ κούλη. φ
 δ' ἀνέχοντες καλλιπάρῃ ἐνέ-
 λισσ' τοῖς δ' φαλακροῖς [μα-
 δισταῖς] περὶ σάπην τὸ σφειδε-
 τὸν τετραχμ, ἀγέας ἔχον, ἢ
 σπυλίκην [συνάκην].

υξ' . Τα ἀπ' αὐτῶν ἡμῶς
 διατίθενται καλῶς [ποσῶς]
 τῇ ἐγκομιμασί [κατακρίσει]
 τὰ κρατὶς αὐτῶν φερόμενοι διρί-
 θησαν ἐν ταῖς πύλαις πορσε-
 ράλας καὶ ὑπαυχίνια, οἷς
 ἐγκομιμῶμεθα (καθ' ἑαυτοὺς) . [:an]

[clean] sheets are spread upon them:) then the bed clothes and coverlets with which we cover our selves: finally canopies, with which we surround our beds, that nothing may disturb us.

470 For our more convenient sitting there are benches [forms] and chairs [stools] with feet and back, and foot-stools; and double-stools with a stay to be turned to either side; then tikes [couches, pallets] stuffed with flock; and in times past beds to lye down on at the table, and little pillows under their arm-holes [sweet bags;] and finally for carriage litters, and other seats [chairs, sedans] to carry one, in which either sick [crazy] or voluptuous [nice, fine, delicate] persons are carried up and down.

471 Sweet-meats afford
delights to the tast [pallat,]
which confectioners [sugar-
bakers] prepare: as are cakes
of several sorts, wafers, and
spiced cakes, (which the
confit-maker maketh,) pan-
cakes [fritters,] cheese-cakes,
flaxens, custards, tarts
[apple-pies,] cracknels
[buns,] sugar'd bread [sugar-
loaf] baked in an
oven, &c.

472 The perfumer pre-
pareth for delicate persons
sweet balls [wash, camphire,
musk] balls, perfumes; with
which they being perfumed,
smell sweet.

473 The pleasure [tickling] of the ears is from the tuning of the voice; either of a live voice, or of musical instruments: which are either beaten, or toucht, or blown.

dices superinfernuntur
candidi :) tum stragula
ac tegetes , quibus super-
regimus nos : denique
conopea , quibus circum-
sepimus lectulos , ne
quid obruret :

476 Pro commodiore
festinatione sunt, scamna
& sella, cum fulcris ac
scabellis; & bifellia,
fulcro ambifariam ver-
sabilis: tum culcitæ, far-
tæ tomento: olimque ad
mensam discubitorii le-
cti, & subalares pulvilli;
denique pro gestatione
lecticæ, & aliæ gestato-
riæ sellæ, quibus aut
morbidi, aut voluptuarii,
circumgestantur.

471 Blandimenta gustatui dant cupiditatem quas cupidinarii parant: ut sunt variorum generum placenta, liba, piperataque liba. (quae dulcius facit,) lagana, moreta, obelia, tegantia, scriblitia, crustulae, panis factuscharites, in cli-bano coctus, &c.

472 Unguentarius par-
rat voluptuosos odora-
menta, smegmata, suffu-
migia; quibus illi deli-
buti fragrant.

473. Delinimentum aurium à modulatione vocis est; seu vivæ, seu musicorum organorum: quæ vel pulsantur, vel plectuntur, vel inflantur.

[illegible][illegible]

υοῦ. Τίς γὰρ τῇ γνώσει πα-
 ρέχεται πύμματα [λ' ἡ γνώμα-
 τα] ἃ καὶ οἱ πύμμαυτοι πα-
 ρασκευάζουσιν· οὗ οἱ τῇ σο-
 κίᾳ εἰδότες σλακύττες [μύτα-
 ρα]· ψαῖστος [μυλὸν ἡ μύλια],
 καὶ ψαῖστος πικρεῖται, (ἐξ οὗ μ-
 λιπύκλις σοεῖς), λα' γατα, δε-
 λία ἄρτοι, τεγαῖται, σρελι-
 τα [σρεπιτοῖ ἄρτοι], σλακύ-
 τα [πύμα γατα], ἄρτο σλα-
 χαρεῖται, καὶ κλιεῖται φησὶς, κλ-

ὁ μωροὶς [μωρο-
πώλας] παροσχολᾷ πῶς
φιλοῦντο τὰ ῥαντίμαλα [ῥ-
εόματα,] πηγάμια, θυμιά-
μαλα· οἷς ἐκείνους μὴ ἀλλήλῃ-
ν ἐκδύνασθαι ὅσον.

νογ. τὸ διαγίγνεν ἡ ἄπὸν
 διὰ τῆς ἀρμονίας τῆς φωνῆς
 ἐστὶν εἴτα ἡ ζῶων εἴτα ἡ μετα-
 κλῶν ὁρῶναι· αἶθε ἢ πλῆσται πα
 [κρίε πα] ἢ πατάσται, ἢ ἐμ-
 φουσάται.

474. These are beaten: a drum, a bell, a cymbal, a is the bell, and rattles [rattles]; of what kindsoever: and likewise a Jew's-harp [trump.] which being put between the teeth, by the breathing of the throat, and the striking of the finger, tinkles.

475. Those instruments are touched, which are wound up and let down with strings; (and being wound up [tightened] they sound sharp, being slackened flat:) and that either with ones fingers, either of both hands, as the psaltery [dulcimer;] or of one, the one moderating the strings [keeping stops and frets;] (as a cittern and lute:) or with a fiddle-stick, and that of horse-hairs, as a fiddle; or with one whirling round, as a harp; or with a quill jetting out, an instrument:

476. But some are blown with the mouth, as a whistle, by the whistler; a pipe by the piper; a trumpet by the trumpeter; a cornet [shalm] by the cornet-player; a fife by the fifer; a gingras, by him that playeth on the gingras; a bag-pipe, by the bag-piper: some with bellows, as an organ, played on by the organist.

477. The delights of the eyes are the representations or transformations of visible things; and the representations one while on the surface, by picture; another while in a solid matter; either somewhat soft, by imagery [wax-work;] or somewhat hard, by graving, carving, melting: or finally

474. Pulsantur: tympanum, campana, cymbalum, tintinnabulum: crepitacula quæcunque: itemque cymbalum, quod interfertur dentibus, adhalatu gutturis, allisuque digiti, tintinnat.

475. Plectuntur organa, quæ fidibus intenduntur ac remittuntur, (intenseque acutum sonant, laxa graviter :) idque vel digitis, (seu manus utriusque :) ut nablium (sambuça;) seu alterius, altera moderante chordas, (ut cithara & testudo :) vel plectro, eoque aut setaceo, ut fides; aut rotabili, ut lyra; aut proficiente pinula, ut instrumentum.

476. Inflantur vero quædam ore, ut fistula, à fistulatore; tibia, à tibicine; tuba, à tubicine; lituus, à liticine; buccina, à buccinatore; gingras, à gingratorè; tibia utricularis, ab utriculario: quædam follibus; ut organon pneusticum, ab organario pulsatum.

477. Oblectamenta oculorum sunt visibilibus rerum representationes, aut transformationes; & præsentationes quidem jam in plano, pictura; jam in materia solida, sive molliori, sicutura; sive duriori, sculptura; celatura, fusura: aut denique per specula,

υοδ'. Κρητική τὸ τυμπανόν, καμπή, καμβάλον, καὶ δινύ, καὶ τιντίννα· αὐτὸ οὖν τὰ κρητικά· σπασίτης καὶ κρημβάλον. ὁ, π. τοῖς ὀδόντι ἐκτιθέν. τῇ εἰσπνοῇ τῷ λαρυγγί. [τῆς τετραχέας,] καὶ τῇ ἀλλήξει τ' ὀκτυτάλῃ, κωδονίζει [αἰολαίζει.]

υοι'. Πατέσονται τὰ ὄργανα, τὰ χορδαῖς ἐκτεταταῖς καὶ ἀνεσθῆρας ἔχοντα (καὶ ἐκτεταταῖς ἀνέσθας [ἐξέσθας] ἤχου· ἀνεσθῆρας βαρέως· καὶ τὸ π. πῶς διακρίνου, [ἡ ἀμετρονέτης τῆς χιτρός, ὡς νάβλοιον (σαμβούκα), ἡ τῆς ἐτέρας μόνον, τῆς ἐτέρας διδωμένης τὰς χορδαῖς, (ὡς κωδονίζου καὶ χάλυς)· ἡ τῷ ἀλλήλειον, κωδονίζου καὶ χαλκῷ τῷ δ. ὡς τὸ νάβλον· ἡ ἀμετρονέτης, ὡς ἡ λύρα· ἡ τῷ πτερυγίον διὰ πνοῆς, καὶ τὸν ἤχου.

υογ'. Ἐμφυσῶσιν δὲ πνεύματι σφύρατι, ὡς σύμφαξ, ὑπο τ' σφύρατι· αὐλός, ὑπο τ' αὐλότητος· σάλπιγξ, ὑπο τ' σαλπυγί· λίτυς, ὑπο τ' λιττωτάδῃ· βουκκινιστήριον, ὑπο τ' βουκκινιστοῦ· γίγγρας, ὑπο τ' γίγγραστοῦ· ἀσκυλός, ὑπο τ' ἀσκυλῶ· πῖνα ὃ φούσας, καὶ ὄργανον πνευστικόν, ὑπο τ' ὄργανιστοῦ ἀνακινούν.

υοδ'. Τὰ τῶν ὀφθαλμῶν εἰληγμένα εἰσι αἱ τῶν ὀφθαλμῶν ἀπεικονισμοὶ καὶ μεταμορφώσεις· καὶ ἀπεικονισμοὶ μὴ ἥδη ἐν ὀφθαλμῷ, διὰ τῆς ζωγραφίας. ἥδη ἐν τῇ ὕλῃ στερεά, ἡ μετασκευαστέρα, διὰ τῆς πλαστικής· ἡ ἀλλοιοτέρα, διὰ τῆς γλυφῆς, κοιλαιοτέρα, χονδροτέρα· ἡ τέχνη διὰ τῶν μεταπέσεων· ἐν τῇ through

through glasses, by perspective, or through fire-works [squibs and serpents.]

478 The painter [limner] *pauvraieith* [draweth out] grossly the picture of any thing with his bristles, and with his pencil and paints [colours] painteth it over: whom they that trim childrens play games [bables] doo after a manner imitate; and the enamellers painting glasses with the free; and the embroiderers [needle-workers] embroidering with many-colour'd threads, and now and then, with pearls, jewels, feathers, and interweaving garments with sundry [several] pictures [figures:] but especially engravers [etchers] cutting most rare little pictures [images] in brass, and stamping them on paper.

479 The founder poureth into a mold of a certain figure, wax, or plaster, or metal, and in that manner he curiously fashioneth cast images; but the stone-cutter cutteth out statues with a free hand: but the engraver, upon vessels already prepared [made,] as also upon seals, engraveth what shapes he pleaseth.

480 The glass man of glass maketh looking-glasses, in which men may behold themselves: and spectacles, through which they may view things more accurately [exactly:] and prospectiv[e]-[optick] glasses, through which they may see things as far off as if they were nigh [at hand, hard by:] and magnifying-glasses, in which they may behold small [little]

specularia; aut per ignes missiles.

* 478 Pictor delineat cujusvis rei effigiem graphio, & perpingit penicillo ac pigmentis: quem imitantur quodammodo illuminatores crepundiorum; & encaustæ, expingentes vitra igni; & Phrygiones (acupictores seu plumarîi) acupingentes filis versicoloribus, quandoque & unionibus, gemmis, plumis, intextesque vestibus varias figuras: maxime autem chalcographi, incidentes subtilissimas imagunculas æti, imprimentesque chartis.

479 Fictor infundit modulo certæ formaturæ ceram, vel gypsum, vel metallum, eoque modo perelegantæ defingit fusiles imagunculas: sed sculptor exsculpit statuas libera manu: cælator vero inculpit vasis jam paratis, sigillis item, species quas vulg.

480 Specularius parat è vitris specula, quibus homines intueantur seipsos: & conspiciilia, quibus perspiciunt æcrius res: & telescopia, quibus prospiciunt distita ut propinqua; & microscopia, quibus obtineantur pusilla ut grandia; & prismata, transfigurantia colores rerum milleformiter;

κατοπτρεῖν· ἢ διὰ τῶ πυρρ-
βόλων.

υἱῶν. Ὁ γραφὴς γραφεῖ
πῶτα τῇ γραφίδι ἐ τοῖς θύλακας
χερσὶν· οἱ ἐμμελῶνται τρέπον
τῶτα ἐ οἱ τῶ κροπταίονα
λαμπρόντες ἐ ἐργασταίονα
τυπωμῶται τὰς ὁλὰς τῆς
πυρρῆς καὶ οἱ σκαμνῶν [ῥαφ-
δοτοῖσι,] οἱ ῥαφιδόλοισι σκα-
νίλοισι τοῖς νήμασι οἷοντι ἢ ἐ
μαργαρίταις, πημῶσι λίθοις,
πῖσσι, ἐ ἐνυαίνοντες ταῖς
ἐκδοτὶ σκαμνῶν τῶ χρομῶσι
[εἶδη] μάλιστα ἢ οἱ χαλκο-
γραφοὶ ἐγκαλοπῶντες τὰ
λιπτότατα εἰκονία τῶ χαλκοῦ,
καὶ ἐνσημαίνοντες τῶ χάρτι.

υἱῶν. Ὁ σκαλῆς ἐργεῖ τῆς
μυτρεῖας ῥομπασμῶν [ἐλα-
τυπῶσις:] πῶτα κερὶν, ἢ
γύψον, ἢ μίτρησιν· ἐ οὕτως δι-
κοσμίως διαπλάσσει τὰ σχῆ-
μα εἰδωλὰ ἀλλὰ ἢ ὁ γλυπτικὸς
[λιθογλυφῶν] διαγλύφει τὰ
εἰδωλὰ ἐλευθέρῃ χερσὶ· ὁ
ἢ κοιλαντὴρ ἐγκαπτῇ τοῖς σκαλῶ-
νισιν εἶδη παρασκευάζειν,
ὡσανύτως καὶ σφραγίσαι, τὰ εἶδη
ἐπὶ τὸ δοκοῦν.

υἱῶν. Ὁ κατοπτροποιὸς
ἔκδο τῶν ὁλῶν τὰ κατοπτρα
παρασκευάζειν οἷς οἱ δῶδρα-
τοὶ ἐμμελῶσιν ἑαυτοὺς· καὶ
διόπτρας, ἐν αἷς οὐδὲν ῥα-
διοῦσιν τὰ ἀράγματα καὶ
πυλινδῶματα, ἐν οἷς διασπο-
μῶσι τὰ ἀπὸχρῆστα ὡς τὰ
σκαμνῶν ὄντα· καὶ μικροσκο-
πια, ἐν οἷς ἀλλοτρίωσιν τὰ
μικρὰ ὡς μεγάλῃ· καὶ σφρί-
σματια μίσημορφῶντα τὰ
χρῶματα τῶ ὁπῶν μωρεῖας
things

things at great ones ; and
prismes [glasses with an-
gles] transforming the co-
lours of things a thousand
wayes ; finally burning-
glasses.

431 That shall prove the
best looking-glass, which casts
back the object species with
the like quality and quan-
tity : which comes to pass
when it is well polished, and
altogether plain ; neither
concave nor convex : for
this sheweth the thing lesser
then it is, that upside down.

arentia denique spe-
cula.

πως· τὰ· τὰ καύοντα
κατόπιν.

481 Speculum illud e-
rit optimum, quod red-
dit species objectas ea-
dem qualitate & quan-
titate : id quod fit, cum
bene perpolitum est, &
prorsus planum, neque
concavum neque con-
vexum : hoc etenim o-
stendit rem minorem
quam est, illud inverfam.

ὅτι· Ἄρα βέλτερον τὸ κα-
τόπιν, τὸ τὰ περιελκύνοντα
οἰδὴ καὶ αὐτὴν ἡ· αὐτοῦ τὰ κα-
ποσπύλλια ἀποσπύλλει· ὅσον ἴσως,
ὅτι διέξυσεν ἐστὶ, καὶ περὶ τὰς
[αὐαυτάτων] ὁμαλόν, ὅτι
καίλον, ὅτι κυρτὸν [σφαιρικόν]
πύτο καὶ ἀλατῶς τὸ χῶμα, τὸ
ἢ ἀναστροφῇ.

C A P. XLVIII.

Cultura ipsi quoque homines egent 482. & quam pulchrum sit esse cultum 483.
si vere 484. Instrumenta cultura hujus quatuor 485.

The arts of humane cul-
ture, or cultivating
men.

Artes cultura humana.

Αἱ τέχναι τῆς ἡδ' ἀνθρώπου
ἀγωγῆς.

482 We have surveyed
arts [trades] manual,
[handy-crafts,] rural, me-
chanick, by which things
without life are wrought for
the advantage and decencies
[handsome fashions] of our
life ; but because the very
nature of man without po-
lishing waxeth brutish,
(hence nations without cul-
ture, are barbarous [rude,])
and we must of necessity be
polished in the mind to wise-
dome ; in the will to honesty
[fair dealing ;] in the tongue
to eloquence ; come and be-
hold how that may be done,
that you your self also may
be thoroughly polished.

483 O how desirable is
it, so to be adorned [im-
proved] to wit to have an
illuminated mind [enlighten-
ed understanding,] coloured
over with things ; and to be

482 Lustravimus artes,
manuarias, rurales, me-
chanicas, quibus elabo-
rantur res exanimæ ad
utilitatem, honestamen-
taque vitæ nostræ : quia
vero ipsa etiam natura
humana sine politura
brutescit, (hinc incultæ
gentes barbaræ sunt)
sumusque necessario ex-
poliendi mente ad sa-
pientiam ; animo ad ho-
nestatem ; lingua ad fa-
cundiam ; veni & specta,
quomodo id fiat, ut ipse
quoque perpoliaris.

ὅτι· Περιελκύνον τὰς
τέχνας, βαναύσεις, ἀγροίκες,
μηχαναίαι, αἷς τὰ ἀψυχὰ
ἐξερραζομένη εἰς τὴν διχρησίαν,
καὶ τὰ κοσμημῆλα τὴν βίην ἡ-
δύ· ἵτε ἢ αὐτὴν ἡδύ· ἡ φύ-
σις ἢ ἀνθρωπίνην ἀνὸς ἐξερρα-
σίαις ἀλογῶν ζῴωνται, (διὰ
αὐτὸ τὰ ἀκόσμηλα ἢ ἰδιῶν
βάρβαρα λεγόμενα) καὶ ἡμῖν αὐ-
τοῖς πάντα ἀνάγκη ἐκπλάτ-
τουμεν τὸν μὲν νοῦν εἰς σο-
φίαν· τὴν δὲ ψυχὴν εἰς καλο-
καγαδίαν· τὴν δὲ γλῶσσαν εἰς
διπίπταν· δίδωμεν καὶ διαπύκνον,
ὅπως εἴτετο ἡδύ·, ἵθ' ὃ καὶ
αὐτοῖς ἐξερραζομένη.

483 O quam deside-
rabile est, sic excultum
esse ! nimirum habere
mentem illuminatam,
rebus depictam ; & posse
rursus in aliorum men-

ὅτι· Ὡς ὀπιδυμνὸν ἐστίν,
ὅτι κακοσμήδῃ ; δηλονότι
ἔχειν τὴν φρίαν περὶ πνεύμα-
τι τῶς σεβήμασι κατὰ-
γραπτοῖς καὶ οἷον τὴν αὐτίαι·
ἐν ταῖς ἡδ' ἀλλοιῶν φρεσὶ τὰ
able

all again by speech to paint
forth the same things in other
folks minds : and to have his
actions and passions in his
own power ! this is an angel-
like perfection, being consid-
ered in its fullness.

434 If you have a mind
to share in this happiness,
you youngerster come hither !
but that you may wish your
self those three things solid,
not artificial : desiring to
prove, not a smatterer, but
knowing ; not a talker full
of words, but eloquent ; not
a pretender to virtues, but
serious [downright-vir-
tuous].

435 Because the instru-
ments of this culture [edu-
cation, good breeding] are
books, schools, learned con-
versation ; and travels un-
dertook upon that account,
bear the relation of them one
after another [one by one :]
I will show you what is done
there, and how [after what
manner] that you may have
a smack of all things, that
are to be known.

tibus eisdem depingere
sermone ! & habere
actiones passionisque
suas in potestate sua !
angelica hæc est perfe-
ctio, considerata in ple-
nitudine sua.

434 Si vis participare
feliciter hanc, tu ado-
lescentule, adesto ! sed
ut tria illa tibi exoptes
solida, non fucata : cu-
piens evadere non scio-
lus, sed sciens ; non lo-
cutuleius, sed eloquens ;
non simulatus cultor vir-
tutum, sed serius.

435 Hujus culturæ
instrumenta quia sunt
libri, scholæ, conversatio
erudita ; peregrinatio-
nesque susceptæ illius
causa, audi narrationem
de istis singulatim ; com-
monstrabo quid ibi &
quomodo fiat, ut habeas
gustum scibilibus om-
nium.

αὐτὰ καὶ ἀγαθὸν τῇ ἀρε-
τῇ ἔχειν τὰς ἀρετὰς καὶ τὰ
παθὲν αὐτὰς τὰ ἔργα αὐτῶν·
ἀδελφὲ ἐστὶν ἡ ἀγγελικὴ τε-
λειότης, κατὰ τοὺς θεοὺς οἷς τὸ
ἀκρίβεις.

υπὲρ. Ἐάν τις ἐπιθυμῇ
[μεταλαμβάνειν] τῆς εὐδαι-
μονίας ταύτης, οὐ νεανίσκος
παύσῃ ; ἀλλὰ ὅς τις τὰ τρία
ταῦτά σοι ἐπιθυμῇ ἀληθῶς, οὐ
παιδαγωγὸς, ἐπιδιδόντης γινώσκῃ
οὐ δολοφύοντα, ἀλλὰ ὁδῶν·
οὐ ἀσέλογο, ἀλλὰ λόγου
οὐ ἀπειροπαγῶς διδάσκοντα τὴν
ἀρετὴν, ἀλλὰ αὐτοδιδάκων [καὶ
αὐτοδιδόν.]

υπὲρ. Ταύτης ἰερᾶς ἀρε-
τῆς ἐπὶ τοῖς βίβλοι, διδασκα-
λεῖα, ἡ τῇ παιδαγωγίᾳ ὁ-
μιλία· καὶ αὐτὸς διπονημαὶ ἐπι-
χειρησάτω ταύτης χάριν,
ἀλλὰ τὴν δόξησιν ἀεὶ αὐτῶν
καὶ ἔκαστον ἐπιδείξω τί ἐκ τῆς
ἐκείνης γίνονται, ἵνα τὴν γνῶ-
σιν ἔχῃς παύσης τὴν ἐπιθυμίαν.

C A P. XLIX.

Scripturæ modus trinus 486. Literas scribendi ratio varia, malleo, calice, stylo,
calamo 487. Papyrus & charta quid 488. Atramentum & penna 489.
Scribendi forma, sinistrorsum, dextrorsum, deorsum 490. Modus celeriter
scribendi per siglas & typos 491. typographi opera 492. Librarii & com-
passarii 493. Bibliopolium & bibliotheca 494. Librorum forma exte-
rior 495. Interiores partes 496. Librorum scriptores, editores, censors 497.
castigatoresque 498.

Letters & books : with
arts attendant, as print-
ing, and others [the
rest]

Literæ & libri : cum mini-
stratoris artibus, typogra-
phia, & aliis.

Γράμματα καὶ βίβλοι καὶ τῇ
ἐκπαιδευτικῇ τέχνῃ, τυπο-
γραφίας δόξα, καὶ τὰ ἄλλα.

486 The way of WRI-
TING with the Egypti-
ans was by hieroglyphick
notes, namely the feigned

486 Modus SCRIP-
TURÆ fuit apud
Ægyptios per notas hie-
roglyphicas, fictas scilicet

υπὲρ. Ὁ τῆς ΓΡΑΦΗΣ
ἔργον παρὰ τοῖς Αἰγυπτίοις
ἦν διὰ τῆς ἱερογλυφικῆς συ-
μῆτος, ἀπὸ τῶν ὀπίσθιας ὡς
πίπτει

pictures of things : with those of China by real marks [characters] which also several nations understand, but every one readeth in his own language : with us LETTERS are in use, the notes of the least sounds of the mouth, of which put together, are made words, sentences, books.

487 The ancients did cut letters in stones, with a mallet : afterwards they engraved them on wooden books (especially of beech) being cut into tables [plank,] and planed, with a graver : afterwards they printed in bark of style-trees ; or leaves of palm, olive, mallow, and tinnen, waxed or plaistered, with a pin of iron (or bone) : afterwards they with a Nilotick reed wrote on parchments, made of sheepskins.

488 Then paper was found out, of papyrus, a plant of two cubits high, having (in the stead of bark) very broad coats and very thin ones ; which being divided with a needle, and seasoned with a glewy water, and smoothed with a press, and dried in the sun, they digested into a quire, having twenty sheets : now-a-days paper is in use, which the paper-maker maketh of linnen rags [clouts,] pul'd to pieces and pounded into a jelly, and drawn out into leaves, size being intermixt, lest the paper should blot : then he gathereth it into smaller, bigger, greatest volumes.

489 Ink to write with is made of the galls of oaks, and

rerum figuras : apud Chinenfes per reales characteres, quos etiam diversæ nationes intelligunt, & quisque sua lingua legit : apud nos sunt in usu L I T E R Æ, notulæ minimorum sonorum oris, è quibus complicatis fiunt verba, sententiæ, libri.

487 Antiqui literas incidebant saxi, malleo : postea insculpebant ligneis codicibus (præsertim faginis) sectis in tabulas, ac dolatis, cælite : dehinc exarabant in tiliaceis libris ; aut foliis palmeis, oleagineis, malvaceis, & lintreis, ceratis vel gypsatis, stylo ferro (vel osseo) postmodum Nilotico calamo inscribebant pergamenæ, ex oviniis tergoribus paratæ.

488 Subsequenter inventa est papyrus, è papyro, planta bicubitali, habente (corticis loco) tunicas latissimas & prætenues ; quas discriminatas acu, & imbutas aqua glutinosa, complanatasque prelo, ac deficcatis sole, digerebant in scapum, habentem plagulas viginti : nunc est charta in usu, quam chartopœus conficit è linteis vetustis concerptis, contusisque in pulmentum, & diductis in folia, intermixta colla, ut ne charta perfluat : tum eam colligit in volumina minora, majora, maxima.

489 Atramentum scriptorium conficit è gallis

ἢ ἵππων χύματα· παρὰ τοῖς Σίναις δὲ τῶν χαλκίδων αὐτὰ τὰ σφραγίσματα ἐκτυπῶνται, οὓς μὲν καὶ πάλαι ἔστιν ἔχοντες, καὶ ἔκαστος τῇ ἰδίᾳ γλώττῃ ἀναγινώσκει· παρὰ μὲν τοῖς ΓΡΑΜΜΑΤΑΪ· ὅτι· (τὸ γράμμα τῶν ἰακωβίων· ἔχον τὸ σφραγίσμα), ἐξ αὐτῶν συμπεπλεγμένον γίνονται βήματα, γινώσκου βιβλία.

487 Οἱ ἀρχαῖοι [πάλαι] τὰ σφραγίσματα λίθοις ἐκτείναντο, τῇ σφραγίδι· μετὰ τὴν ἐκτέλειον τοῖς ξυλίντοις κορμίοις (μελάντι φησὶν) εἰς πίνακας τε μωβέισιν, καὶ πάλαινοθίοις, τῶν καλαπτόμεν· ἔπειτα δὲ ἔγραπον ἐν τοῖς λίντοις φιλομέντοις· ἢ φύλλοις τῶν φοινίκων, ἰλαίων, μελαγχρῶν, καὶ ὀδονίων, κεκομμένοι, ἢ γυψωθέντες, τῶν γερσέων σκληρίων (ἢ ὀστίνων)· μετὰ τὴν ἰδέαν τῶν Νιλωτῶν καὶ χαλκῶν ἔγραπον ὅτι περγαμῶνις ἐκ τῶν σφραγισμάτων ἀνέμεινον παρὰ τοῖς ἀσθεσίνοις.

488 Τὸ ὕστερον ἡ πᾶπυρος ἀρίστη, ἐκ πᾶπυρι, φυτὸ διπύχον, ἔχοντος (αὐτοῦ τοῦ φύλλου) γυμνῶς πλατυτάτους τε καὶ λεπτοτάτους· οὗς διαχωρίζουσιν οὐδὲν ἀκρίβεια [βελόνῃ]· ὁ δὲ τοῖς ἀσθεσίνοις ὁ δὲ τῶν καλλιστῶν [καλλιστῶν] καὶ ὁ μελάντις ἀπαραζέμενος τῶν πινυμένων [πινυμένων]· καὶ ἐκτείνοντες σφραγίδας τῶν ἀλφειῶν, δυνάμειον εἰς σκᾶποι, ἔχοντες σφραγίσματα χαλκοῦ· εἰκοσι· ἑνὶ δὲ τῶν χαλκῶν χερσὶν ἔχοντες, ὅν οὐ χαλοποιὸς ποιεῖ· οὐδὲ τὸν ὄντων παλαιῶν διασπαρῶν γινώσκον, καὶ συντετρημένον εἰς πολλὸν, καὶ διηρημένον εἰς φύλλα, τῆς κόλλας διαμεινῶντες· ἵνα μὴ ὁ χρόνος διαρρῇ· τότε αὐτὸν συλλέγειν εἰς ἀνέκλιμα ἀνάσποντα, μέζοντα μέλιστα.

489 Τὸ μέλαν γερσικὸν γίνονται ἐκ τῶν κακίδων σφραγισμάτων.

fishal [copperas:] to which
time allow, and gum is ad-
ded, to keep it from moulding
and sinking through; but a
pen of a goose or a peacock
is close with a large, hard,
very clear stalk; which he
then tempereth [sitteth] for
writing. Scrape off the
ruggest with the back-side
of his pen-knife, but with the
edge he cutteth off the tail
[end], and smeth the head
in both sides; that it may be
double-forked, then by split-
ting it he maketh a slit [neb]
for the letting down of the
ink; and again gasbeth
[pareth] round that cleft,
and cutteth it even; as length
he dipbeth it (in the ink) and
writeth, afterwards he pus-
teth it into his pen-case.

490 The Hebrews
write from the right hand
towards the left; the Græ-
cians, and other inhabitants
of Europe from the left to-
wards the right: but the
Indians - perpendicularly
[Straight down] from the
top to the bottom, alike
legibly.

491 The ancients had swift-writing [short-writing,] by characters, by which they were able with the hand to take a discourse, not of one dictating to the pen, but speaking freely: yet we have a swifter (way,) viz. Printing, by which one man, in one day, settles down more, then otherwise a thousand clerks [scriveners] could do: but the English very lately have brought up short-writing too.

492 The Printer doth
distribute along the com-
posing-boxes brazen types

quernis, & vitriolo: quibus additur aliquantum aluminis, & gummi, ad prohibendam mucorem, & penetrationem: penna vero eligitur anserina vel pavonina, caule amplo, firmo, pertransfluendo: quam qui temperat scriptioni, eradit scabritiem tergo scalpelli, acie autem detruncat caudam, & rescindit utrinque caput, ut bifurcatum fiat: tum diffidendo facit crenam, pro defluxu atramenti; circumciditque rursum incisuram istam, & præcidit æqualiter; demum intingit ac scribit, post recondit in calamarium.

490 Hebræi scribunt à dextra finiftram ver-
fus; Græci, & cæteri Europæi, à finiftra ver-
fus dextram; Indi quidam perpendiculariter à sum-
mo ad imum, æque le-
gibilibiter.

491 Prisci habuerunt
tachygraphiam, per sig-
glas, quibus sufficiebant
excipere sermonem ma-
nu, non ad calamum
distantis, sed libere lo-
quentis: nos habemus
etiam celeriore, Typo-
graphiam, qua unus, una
die, plus describit, quam
alias possent mille scri-
bere: sed & stenographiam
nuperrime exfulscentur
Angli.

492 Typographus distribuit per loculamenta
aneos typos, conflatos

ἡ, χαλ χαλδ' οἷς ἀπορρίπτεται
 ὀλίγον τῆς συπληρέως, ἡ τῆς
 ἀλλομυ, οἷς τὸ ἀπέρχεται τὸ δι-
 ὀρῶν, ἡ τῆς διὰ δασυ, τὸ ὅ-
 σιθεν ἐκλήρεται τὸ τ' χλυνος,
 ἡ τ' τῶν, τ' χαλδ' ἔχον μύσας,
 ἑρρῶν, πᾶν διακαῖν, ὅτι δ
 τῇ γερφ' ἀρμυρῶν, ἀπορρῶν
 τῶν ἑρρῶν τῶν τῆς κα-
 λαμίδ, ἡ τῆς, τῇ δ ἀλ-
 τῶν ἀρρ' ἀποκαίρει, ἡ αἰνα
 τῶν ἀρρ' ἀποκαίρει τῶν κα-
 λαλῶν, ἵνα διαρρῶν ἡρρῶν
 τῶν διαρρῶν ἐπ' αἰνῶν
 οἷς τῶν ἡρρῶν τ' μέλας
 καὶ ἀποκαίρει πᾶν τῶν ἐ-
 πομῶν τῶν τῶν, ἡ ἀποκαίρει
 ἀποκαίρει τῶν τῶν ἀποκαίρει
 ἀποκαίρει τῶν τῶν ἀποκαίρει
 ἀποκαίρει τῶν τῶν ἀποκαίρει

υλ'. Οἱ Ἑβραῖοι γραφόμενοι
 δὲ πρὸς διζῆας εἰς πλὴν ἀρε-
 στεράν οἱ Ἕλληνας, καὶ οἱ λοι-
 ποὶ τῶν Εὐρωπαίων, ἀπ' ἀρε-
 στεράς εἰς διζῆαν τῶν Ἰνδι-
 ῶν ἰσχυρότερος δὲ τῶν ἀφ' ἑ-
 σὲ τοῦ αὐτοῦ, ἐξ ἰσχυροτέρων τῶν
 ἀναγνώμων.

υῆς· Οἱ ἀρχαῖοι [παιδαί]·
 ἔχοντες πωγωνίαν, διὰ τοῦτο
 σημναί, οἷς ἐκιδόντες ἐκ
 λαμβάνειν τὸν λόγον τῆς ἰατρῆς,
 ἡ τοῦ καλῶς καὶ ἰατρῆς
 ζοῖν, ἀλλὰ ὅτι αὐτοὶ μετὰ
 λαλοῦσι καὶ ἰατρῆς, ἰατρῆς
 καὶ κατὰ τὴν, τυπογραφίαν,
 δι' ἧς εἰς τὴν μὴ ἡμεῖς, σπῶντες
 διαγράφει, ἡ ἄλλος οἷος τῶν
 ἰατρῶν γραμματικῆς· ἀλλὰ ὅτι
 ἐστὶ τυπογραφίαν καὶ ἀνὰ τὴν
 οἱ Ἀγιοί.

υ 7ζ. 'Ο Τυπογράφος
διατίμη διὰ τῶν θηκῶν ἔσο
χρηλικὸς τύπος, συνδύας ἐν
[Stamp.]

[stamps] being cast in a very great number: which the Compoſer drawing out from thence, compoſeth one after another [one by one] into words, verſes, pages; and conſeeth them cloſe with iron borders, leſt they ſhould ſlip out; and layeth them under the preſs; then dambeth [ſmeareth] them with printers ink: which he maketh of ſoot and oil: and ſtampeth them on the papers that lie under; and thus in a moment copieſt out whole ſheets; all moſt correctly, iſſo be the firſt draught [copie] was corrected [amended] and the correctour was not an idiot, or ſluggard: but having ſimiliſhed [accompliſhed] the number of copies, he again caſteth the ſtamps into their own boxes, that they may readily be conched together again, into another text.

493 The Stationers heretofore did glew papers to papers, and rolled them up into volumes: now the book-binder [the binder] bindeth them up into books: whilſt he ſprinkleth every ſheet of thinner paper with allow-water, and having dried them he ſmootheth, beateth, ſeweth, gleweth on the back, cutteth off the margins, guardeth about with covers (of paper, parchment [vellum], leather) and joineth the ſides cloſe with claſps [catches] (brazen hooks; or ſieth) them together with leather'n or ſilken ſtrings; he faſteth alſo to bigger books bunched boſſes.

494 The book-ſeller ſelleth his books in his ſhop: the library-keeper carryeth the

permagno numero: quos Typotheta expromens indidem, ſigillatim componit in verba, verſus, paginas; coarctatque marginibus ferreis, ne dilabantur, & indit prelo: tum illinit atramento impreſſorio (quod parat ex fuligine & oleamento:) apprimique ſuppoſitis chartis, & ſic deſcribit integras ſchedas momento; omnes correctiſſime, ſi modo primum exemplar fuerit correctum, & corrector non fuerit idiota, aut iners: exploro autem numero exemplarium, diſſectat rurſum typos per cellulas ſuas, ut poſſint coagmentari denuo, prompte, in alium textum.

493 Librarii olim agglutinabant chartas chartis, convolvebantque in volumina: nunc eas bibliopegus (compactor) compingit in codices: dum ſingulas phyluras rarioris chartæ tingit aqua aluminata, ſiccataſque vero complanat, malleat, conſuiſt, conglutinat dorſo, demarginat, circummunit tegmentis (papyraceis, membraneis, coriaceis) lateraque fibulat clauſuris (aheneis uncis); aut connectit ligulis ſcorceis, vel ſericeis; grandioribus etiam libris affigit umbilicatas bullas.

494 Bibliopola vendit libros in bibliopolio: bibliothecarius eodem

μᾶλλον ἀρεθύνει· ὅτε ὁ Τυποθητὴς αὐτοῖς διὰ [ἐν τῇ] βιβλίῳ ἐκπρὸς, καὶ ἰκανοῖς συνπιθῶνται ῥήματα, στίχοι, στίχοι, καὶ σὺν ἑνὶ τῷ στίχῳ ῥήματα, ἵνα μὴ διαλῶσιν, & ἐν τῇ θύρῃ τῇ πιεστικῇ τῷ μᾶλλον πιεστικῇ ἐπιχειρῶν (ὃ τὸ πιεστικὸν ἀσφάλει καὶ ἰλαίῳ) & περιεσφίγγει τοὺς ὑποτιθέσθαι, καὶ οὕτως ἀποχρησθῇ ὅλας τὰς χάρδας ὁ ἀκροῦν ἀπὸ τοῦ ἀκροῦ, ἐπὶ τῷ ὑποτιθέσθαι περὶ τοῦ ἡκεῖθεν ἀφ' οὗ καὶ ὁ ἵστασθαι οὐκ ἔστι, ἰδιώτης, ἢ ἰσχυρὸς ἐκπληροῦσαι τὴν ἀρεθύνει τὴν περὶ τοῦ ἐκπληροῦσαι διαρρίπτει αὐτοῖς ἐν τῷ περὶ τοῖς τοῖς ἀποθνήσκουσιν αὐτῶν ὅτι διωάδων (συμπύκνυνται πάλιν) περὶ χεῖρες, εἰς ἀλλοτρίαν ὑπερμερῆ.

ὑγρῶν. Οἱ γεματοὶ τοῦ ὅτι ἐκπληροῦσαι τοῖς παπύροις τὰς παπύρας, καὶ συνειλίσθαι εἰς εἰλόμματα τὰ νῦν αὐτοῖς ὁ βιβλιοποιὸς συμπύκνυνται εἰς βίβλους· ὅταν ἐκδοῦνται χάρδας ἀραιότερῃ τῇ χάρτῃ βιβλίου τῷ ὕδατι εὐπηρεῖσθαι, ἔκρηται ὅπως ὅτι ὁμαλῶς, καὶ ἡρεῖ, συρρίπτει, συγκαλᾷ τῷ ὕδατι, ἀποπαρατοῖ, περιεσφίγγει τοὺς διαρρίπτει (παπύρας, ὑμνολογίας, δριμυτηνίας) καὶ ἰμπορὰ τὰ ὅλα τὰ τοῖς χαλκίοις ὀγκύνει· ἢ συνειλίσθαι ὅπως τοῖς σκορπίοις, ἢ σκορπίοις τὰς ὅτι μείζοντες βίβλους περὶ αὐτῶν ὅτι ὅχι ὁμαλῶν διελω.

ὑγρῶν. Ὁ βιβλιοποιὸς ἐν τῇ βιβλιοπωλείᾳ τὰς βίβλους πωλεῖ [παρασκευάζει] ὁ βιβλιοποιὸς

498 *A book well per-
formed becomes vendible
[saleable,] and is often re-
printed: but you must look
that the edition be alwayes
larger, or at least more a-
mended [perfect:] but
naughties ones, I will none
at all published [set forth.]*

498 Liber bene elabo-
ratus fit vendibilis,
recuditurque saepius: sed
videndum est, ut editio
semper sit auctior, vel
saltem correctior: no-
xiosi vero utinam nulli
evulgentur.

υἱ. Τὸ βιβλίον [βί-
βλος] ἐκπονηθὲν ἰσχυρῶς πω-
λεῖται, καὶ πολλὰ καὶ ὅσκιον
[ἀναχαράσσεται:] ἀλλὰ ἢ
φυλάσσειν δεῖ, ἵνα ἡ ἐκδοὺς
διαπαντὸς ἢ αὐτῶν, ἢ κατὰ
σοφίαν τὰ ἀλλοτρίων· τὰ δὲ ἄ-
κατάσκευα ἢ ἀκατάσκευα ἐκδο-
μὴν ἔσται.

CAP. L.

*Schola cur necessaria 499. Docens & discens quales requirantur 500. Di-
cendi & discendi methodus quæ optima 501. Utilitas ejus quanta 502. Di-
sciplina necessitas 503. Recreationes 504. Scholarum differentia 505.*

SCHOOLS.

SCHOLÆ.

ΑΙ ΣΧΟΛΑΙ.

499 *A school is a shop
of transfusing learning one
of books into men: where the
younger sort have need to be
exercised (who desire to be-
gin their life wisely, and to
carry it on prosperously) not
only in literature, but in all
things which perfect [ac-
complish] humane nature:
namely that they may fore-
learn to understand aright,
to act aright, to speak aright.*

499 Schola est officina transfundendi eruditionem ex libris in homines: ubi necesse habent exerceri juniores (qui optant ordiri vitam sapienter, & transigere prospere,) non solum in literatura, sed in omnibus quæ perficiunt naturam humanam: nempe ut prædiscant recte sapere, recte agere, recte loqui.

υἱ. Ἡ σχολή ἐστὶ τὸ ἱερὸν
ἐργεῖον, ὅπου μετατρέφεται τὴν
ἐκδοὺς ἐκ βιβλίων εἰς ἀνθρώ-
πους· ὅπου ἀνάγκη ἔχειν
ἀσκηθεῖν [γυμναζεῖσθαι] οἱ ἰσ-
χυροὶ (οἱ ὀφειδόμενοι τῇ βί-
βλῳ) ἐκπονηθῆναι [καταρ-
θεῖναι καὶ ἀπὸ τῶν βιβλίων] οὐ
μόνον ἐν τῇ παιδείᾳ, ἀλλὰ ἢ
ἐν ἀπαντί, πάντα ἐκτελεῖ τὴν
ἀνθρώπινον φύσιν· διηγουμένη
ἵνα περὶ μάθησιν ὁρθῶς
φρονεῖν, ὁρθῶς πράττειν, ὁρ-
θῶς λέγειν.

500 *He that teacheth, is
the master [teacher:] he
that learneth, the scholar:
whereof he [the one] if he
be learned, and apt to teach,
(who hath a [skill, knack]
readiness of communicating
learning to others,) and this
[the other] docible [teach-
able] and towards [greedy
[desirous] to know, and learn
some new thing every day,
both of them will take plea-
sure; and the school will be-
come a recreation [pastime,]
whilst on both sides the work
[business] will be performed
sportingly.*

500 Qui docet, est doctor; qui discit, discipulus: quorum ille si fuerit doctus, & didacticus, (cui adfit communicandi aliis doctrinam gnaritas, & promptitudo) hic autem docilis & disciplinofus (quotidie aliquid novi rescire, ac addiscere, avidus,) uterque habebit delicias; scholæque fiet ludus, dum operæ peragentur ludi-
bundis utrinque.

φ. Ὁ διδάσκων [παι-
δὼν], διδάσκαλος [παιδευ-
τής] ἐστὶν ὁ μαθητῶν μαθητής·
ἐξ ἀνέκων μὲν ἵαν πᾶσαι
διδασκαλίαι, καὶ διδασκαλὸς,
(ὁ πᾶσι τῇ κοινῇ τοῖς
ἄλλοις τῇ παιδείᾳ ὀφειδόμε-
νος, καὶ περὶ μαθη-
σίν, καὶ διδασκαλίας) οὗτος
ἢ ὁφείλει καὶ διμαρτυρεῖ
ἡμῶν ἵνα τὴν ἀναγνώσιν
καὶ περὶ μαθησίν, ἐκπονη-
θῇ τὰς πρὸς [χαρὸς] καὶ
ἡ σχολή παιδεία γινώσκται,
ὅταν αἱ ἱστορίαι [τὰ ἱστο-
ρία] διαπερῶνται αὐτῶν ἐν
παιδείᾳ ἀμφοτέρωθεν.

501 *This will come to
pass, if but one thing at one*

501 Erit hoc, si agatur
tempore uno, nonnisi

φ. Ἐστὶν ἢ πᾶσι, ἐν ἑνῷ
χρόνῳ ἐν ἑνὶ τῷ ἑνὶ χρόνῳ,

[illegible]

φ'. Αὐτὴ ἡ ταυτότης τῆς
 χειραγωγίας παρίξει ταύτην
 πῶς εἴδεται, ἵνα ὁ σωματικὸς
 τῶς εἰς, ἔσται εἰς τὸ λογικόν
 [ἀναλαμβάνει] ἐξ ἀρχῆς [ἐκ-
 νός γινεται] ὡς τὸ διδασκαλεῖν
 ὅχλον ὅσον διδάσκει· οὕτως δὲ
 ἀντιφύονται καὶ τὸ ἀντιφύον-
 τας, καὶ παρῶν καὶ σιτῆς ἑλλο-
 κοροσθλήλας, ἐν τῇ τῇ πάντων
 γίνεσθαι ἐν ἑαυτοῖς ἡμῶν
 ὅς οὕτως οὐδὲν εἶναι, κοροσθλήλας
 διαιατῶν τοῖς βραδύτοις ἐν τῇ
 νικῶσι τὰς καὶ αὐτοῖς ἐν τῇ
 δυσκολίας, αὐτῇ τῇ ὅτι καὶ
 ἡμῶν ὅτι καὶ τῇ ὅτι καὶ τῇ
 ἡμῶν ὅτι καὶ τῇ ὅτι καὶ τῇ
 ὅτι καὶ τῇ ὅτι καὶ τῇ
 ὅτι καὶ τῇ ὅτι καὶ τῇ

C A P. L I.

Philosophi munia 506. Metaphysici 507. Physici & magi 508. Requisita ad philosophandum 509.

PHILOSOPHY.

§ 6 The philosopher searches out the causes of things; what, whence, why, and how every thing is; who being trusted [imposed] about the universal and abstract ideas of all things is styled a metaphysician; about natural bodies, and forms concrete with thing, a natural philosopher; about the proportions of things, a mathematician; about the manners of men, a moralist; about the reason of speech, a philology.

507 A metaphysician
contemplateth things in their
causes; not as they now are,
but as they were possible, be-
fore they (actually) were:
searching, what *thou* is to be,
or *not* to be; to be made, or
not to be made; to exist, or
to pass away; to last, or to
perish, &c. also what *this*
identity, the diversity, the
contrariety of things, &c. is;
and by what means one being
[thing] may be joyned to an-
other, or be separated from
it; or more beings be com-
pacted together, even to the
very universality of things, one
of [universes] which there is
nothing.

508 *A naturalist con- sidereth things in their effects, as he sees them in the world; that he may understand by what power they are made, they work, they are altered. &c. The highest pitch of which understanding [know- ledge] is magick; so wit a*

PHILOSOPHIA.

506 Philosophus in-
vestigat causas rerum,
quid, unde, quare, & quo-
modo sit, unumquodque:
qui occupatur circa ideas
rerum omnium univer-
sales, & abstractas, vo-
catur metaphysicus; cir-
ca corpora naturalia, for-
masque rebus concretas,
physicus; circa rerum
proportiones, mathema-
ticus; circa hominum
mores, ethicus; circa ser-
monis rationem, philo-
logus.

507 Metaphysicus con-
templatur res à priori;
non ut jam sunt, sed ut
possibiles erant, ante
quam erant: perscrutans,
quid hoc sit esse, aut non
esse; fieri, aut non fieri;
existere, aut vanarescere;
durare aut perire, &c.
Item quid sit rerum iden-
titas, diversitas, contra-
rictas, &c. quibusque
modis ens enti possit
jungi, aut ab illo se-
jungi, vel plura entia sibi
con-
globari, usque ad ipsam
universalitatem rerum, ex-
tra quam nihil est.

568 Physicus confide-
rat res à posteriori, prout
eas videt in mundo :
ut intelligat, qua vi
fiant, operentur, alteren-
tur, &c. Cujus intelli-
gentia summus apex est
magia; peritia scilicet
effectuum producendo-

ΦΙΛΟΣΟΦΙΑ

φς. Ὁ φιλοσοφῶν ἐξυμ-
νῶν [ἐξυμῶν] τὰ αἶψα [ταῖς
αἰτίας] τῶν ὄντων, τὴν εὐδαι-
μόνιαν, καὶ τὰς ἐκείνου πηχέας
ἐν ὅσῃς ποιεῖται τὰς ἐ-
κείνου ἀπαντὰς ἐκδοχὰς
τῆς ἀληθείας, μαθησά-
μενος ἐν τῷ σώματι φησὶ
καὶ τὰ ἐν ταῖς ἀφ' ἑ-
μαυτοῦ ζυμώσας φουρίας τὰς
ἐν ὅσῃς ἀποχόρας, μαθημα-
τικὰς τὰς τῶν ἀνθρώπων εὐδαι-
μονίας, τοῦ τῷ λόγῳ ἔσπου,
φιλοσοφῶν.

[illegible]

ρη. Ὁ φουρνὸς ἐκ τῆς
 τῆς ἀσθενείας καὶ ὑστερή-
 σεως ἐστὶν τὸ κρέμα βίπτει
 [καυτὸν] ὡς ἀνθρώπος, τοῖς
 τὸ δυνάμει ὑπέρτατος, ἐργάζει,
 ἀλλοτρίως, κλ. Ἡ πᾶσι δὲ
 ἐν τῇ [πυρρίσσει] ἀσθενείᾳ
 κορυφὴ ἐστὶν μαρτυρία τοῦ σώματος
 ἢ ἰμμερία τῆς ἀποτομῆς

skill [craft] of producing effects, by a secret [close] application of actives to passives: but the monster here-
of are forceries [jugglers tricks,] which are performed by enchantments and spells; mere delusions of the devil, to be left for hags [witches.]

509 To play the philosopher clearly, the necessary perquisites are quickness of the senses, sharpness of discernment of the reason, and a true and full history of things: be cause it behooveth to know that something is first in being, before you enquire [drive] into it's essence, or causes.

rum, occulta applicatione activum ad passiva: sed hujus monstrum sunt praeſtigiae, quae peraguntur incantationibus & ex-cantationibus; merae ſatanicae illuſiones, relinquenda ſtrigibus.

509 Ad philosophandum liquide requisita sunt necessaria; sensuum acrimonia, rationis sagacitas, & vera plenaeque historia rerum: quippe oportet praeiosse prius aliquid esse, quam inquiras in ejus essentiam, vel causas.

[illegible]

φύ. Πρὸς τὸ καλῶς φιλο-
 ρήσαι τούτῳ εἶναι ἀναγκαῖον
 ἢ τῇ ἀειδίκεται ὁρῶντι, ἢ τῇ λο-
 γιστῇ ἀρχαῖοις [εὐνοίας]
 ἀλλήλων τε καὶ ἀρετῆς ἢ τῇ ὁ-
 ταν ἰσοῦνται ἀπὸ δόξης εἰδέναι
 τὴν ἀρετὴν ὅτι ἐστὶ, ἀλλὰ ἢ ζή-
 τήσαντες τὴν τὴν ὁρῶσαν ἀμύνη κα-
 τὰς αἰτίας.

C A P. LII.

Mathesis quid § 10. Arithmetica quid § 11. Numerandi ratio § 12. Numerorum nota tria § 13. Numerus par, impar, fractus § 14.

The mathematicks : and
first of all arithmetick.

510 The mathematicks
open the way to philosophy :
diligently searching out the
reason of numbers, in Ari-
thmetick; and of measures,
in Geometry; and of weights,
in Staticks.

511 An arithmetician
handling industriously things
of number, as often as they
come in's way, performeth
all his works by numeration,
addition, subtraction, mul-
tiplication, division, and
the rule of proportions [the
Rule of Three]

312 The country folks reckon [count, tell] more simply by pairs, half-scores [tens.] dozens [twelves,] fifteens, three-scores: arithmeticians more subtilly, by nixs, tens, hundreds

*Matheſis: primumque
arithmetica.*

510 Mathesis adaperit
viam philosophiæ: per-
vestigans rationem num-
erorum, in Arithmetica;
& mensurarum, in
Geometria; & ponde-
rum, in Statica.

511 Arithmeticus tractans industriè numerosas res, quoties obtingunt, peragit omnia sua per numerationem, additionem, subtractionem, multiplicationem, divisionem, regulamque proportionum.

512. *Ruricolæ* computant simplicius per paria, decusses, duodenas, quindenas, sexagenas: arithmetici subtilius, per unitates, decades, centenarios, millenarios,

Μαΐησις καὶ τὸ ἀφ᾽ αὐτῆς ἡ
ἀριθμητική.

φι. Μάθησις προσαναοίγει
τῇ φιλοσοφίᾳ πινυόδον. Συλ-
λογισμὸν τὸν ἐν ἀριθμῷ λό-
γον ἐν ἀριθμητικῇ· καὶ τὸ μί-
τσον, ἐν Γνωμικῇ, καὶ τὸ
σαφὲς, ἐν Σηπτικῇ.

φια· Ὁ Ἀριθμητικὸς ὡρε-
γματινοῦν^α ἀσυνδαίνας πι-
ρεῖ τὰ ἀριθμητὰ, ὅσους ἐν
συμβαίνῃ, διατερετῇ [ὑπο-
τιλῇ,] τὰ πάντα διὰ τῆς ἀρι-
θμητικῆς, ὡρεδύνταις, ἀφαιρί-
σας, πολλαπλασιάζοντας [πολ-
λαπλασιάζουσιν,] μετροῦν, τῇ
τι τῆς ἀναλογίας κατέστη.

φίλ'. Οἱ μὲν Ἀγρεοὶ τῇ
ἀριθμῇ ἀπλοῖσιν χροῖνται,
τῇ ζυγῇ δὲ τῇ δεκάδι, τῇ
δωδεκάδι, τῇ πηντακάδεκα-
δι, ἢ ἑξεκταδί· οἱ δ' Ἀριθμη-
τικοὶ ἀκριβεστέρως λογιζόμενται,
πρὸς ἑκατὸν τὰς μὲν ἑκατάδας,
thousand,

thousands, ten-thousands
[millions:] the moderns
[people of late] also by tens
and millions: for an unit
ten times repeated maketh
ten; ten-times ten, an hun-
dred; ten-times an hundred,
a thousand; ten times a
thousand, a myriad; ten
myriads now they call a tun;
ten-tunnes (that is, a thou-
sand thousand) a million.

§13 The numeral notes
[marks] with the Grecians
were no other, then the let-
ters of their alphabet; α. β.
γ. δ. &c. the Romans
made use of seven letters
only, I. V. X. L. C. D. M.:
the Arabians ingeniously
found out ten Ciphers: by
which the most numerous
things that are, (even the
sand of the sea) may be ex-
press'd: as length Counters were
found out, to be laid on a
counting-table. As for ex-
ample, if any one be said to
have one thousand, six hun-
dred, eighty four crowns;
thus shall he set it down,

myriades; recentiores
etiam per tonnas & mil-
liones: unitas etiam de-
cies repetita facit de-
cem; decies decem, cen-
tum; decies centum, mil-
le; decies mille, myria-
da; decem myriades nunc
vocat, tonnam; decem
tonnar (id est, millies
mille) millionem.

§13 Numerales nota
fuerunt Græcis non aliz,
quam literæ alphabeti
sui, α. β. γ. δ. &c. Ro-
mani adhibuerunt se-
ptem solum literas I. V.
X. L. C. D. M.: Arabes
exogitarunt ingeniose ci-
phras decem; quibus num-
erosissima quæque pos-
sunt exprimi. (vel arena
maris:) tandem inventi
sunt calculi, disponendi
super abacum. (Exempli
gratia, si quis dicatur ha-
bere mille, sexcentos,
octoginta & quatuor au-
reos, id annotabit sic,

τας δεκάδας, τὰς ἑκατομ-
δας, τὰς χιλιάδας, τὰς μυ-
ριάδας: οἱ ὅ πατέρι τῶνας
καὶ μυριάδας προσέθηκεν. ὃ
ῥο μὲν αὖ δεκάδας λεγόμενα
ποιοῦν δεκάς, δεκάκις δεκά.
ἑκατόν, δεκάκις ἑκατόν, ἑκα-
τομία, δεκάκις χιλία, μυριάδα-
κις μυριάδας, νῦν λέγουσι
[ὀνομάζουσιν,] τῶνας δεκά τόν-
τας (τὸ τ' ἴσιν, χιλιάκις χιλία)
μυριάδα.

φιγ'. Τὰ Ἀραβικοῦ ση-
μεῖα παρὰ τοῖς Ἑλλήσι αὐχ-
θας διέφερον τῶ γραμματικῶν
τῶ ἀριθμητικῶν, α. β. γ. δ. κλ.
οἱ Ῥωμαῖοι ἐχρηστοῦντο ἑπτὰ
μόνον τοῖς γραμματικῶν, I. V.
X. L. C. D. M. οἱ δ' Ἀραβικοῖς
ἀφ' οὗτος ἀνέβησαν τοῖς λεγομένοις
Σίφραις δεκά, δι' αὐτὰ καὶ τὰ
μύρια καὶ χιλιάδες παρὰ τοῖς ἑλλήσι
ἀνέβησαν παρὰ τοῖς ἑλλήσι
δυνατότης ἐμμετρίως [ἐμμε-
τρος] τὸ πάλαι, ἵνα τοῖς ἑλλή-
σιν ἐκφραζέσθαι δύνασθαι, αὐτοὶ δὲ
αἰσάντες παρὰ τοῖς ἑλλήσι (ὅτι
αὐτοὶ πρὶς λέγουσιν ἑκατόν χιλίας
ἑκατομύρια, ὃ ῥο λέγουσιν ἑκατόν
στασις χροστίαι, ὅτιος Σιμαί-
νεν δεκάς).

In Roman numbers,

M. DC. LXXXIV.

Numeris Romanis,

M. DC. LXXXIV.

Τοῖς ἀριθμοῖς Ἑλληνικοῖς.

X. [H][H]. [Δ]ΔΔΔ. IIII.

In Arabick ciphers,

1 6 8 4.

Cifris Arabicis,

1 6 8 4.

Ταῖς Σίφραις Ἀραβικοῖς,

1 6 8 4.

α' χ' π' δ'.

Ταῖς Ψηφοῖς.

In Counters,

Calculis,



§14 A number is called
even, which can be divided

§14 Numerus dicitur
par, qui potest dividi

φιδ'. Ἄρτιον λέγεται ἀρι-
θμός, ὃ μαρτυρεῖται τὰ δύο ἴσως
into

skill [craft] of producing effects, by a secret [close] application of actives to passives: but the monster hereof are sorceries [jugglers tricks] which are performed by incantments and spells; mere delusions of the devil, to be left for hags [witches.]

509 To play the philosopher clearly, the necessary perquisites are quickness of the senses, sharpness, firmness of the reason, and a true and full history of things: be cause it behooveth to know that something is first in being, before you enquire [dive] into it's essence, or causes.

rum, occulta applicatione activorum ad passiva: sed hujus monstrum sunt præstigiæ, quæ peraguntur incantationibus & excantationibus; meræ satanicæ illusiones, relinquendæ strigibus.

509 Ad philosophandum liquide requisita sunt necessaria; sensuum acrimonia, rationis sagacitas, & vera plenaque historia rerum: quippe oportet prænosse prius aliquid esse, quam inquire in ejus essentiam, vel causas.

ἡ πρῶτη ἐστὶν, κυρίως πρὶν ἰσχυρῶς τὸν ἐκζητητικὸν νοῦν τὰ σαφηνεῖν, ἀλλὰ ἵπταται ἡ αἰσθητικὴ ἐστὶν ἡ γρηγορία, ἡ χρονοσύνθεσις ἰσχυρῶς τὴν ἐξέρεσιν. δευτεροῦν δὲ τὴν ἱστορίαν μνησθῆναι, ὡς πρὸς τὸ ἀποδοῦναι δεῖ τοῖς Κυρίοις.

Φύ. Πρὸς τὸ καλῶς φιλοσοφῆσαι ταῦτα ἀντὶ τῆς ἀναγκαίας ἡ τῆς αἰσθητικῆς ὁξύτης, ἡ τῆς λογιστικῆς ἀσχυροῦς. [δευτέρως,] ἀλλοῦ ἵπταται ἡ ἀκριβείας ἡ τῆς ὀντογενεῖας ἀπὸ διότι εἰδέναι πὶ ποσῶς περὶ ὅτι ἐστὶ, πρὶν ἢ ἐκζητῆσαι τί ἐστι, τί οὕτως αὐτῇ καὶ τὰς αἰτίας.

C A P. LII.

Mathesis quid 510. Arithmetica quid 511. Numerandi ratio 512. Numerorum nota trina 513. Numerus par, impar, fractus 514.

The mathematicks: and first of all arithmetick.

510 The mathematicks open the way to philosophy: diligently searching out the reason of numbers, in Arithmetick; and of measures, in Geometry; and of weights, in Staticks.

511 An arithmetician handling industriously things of number, as often as they come in's way, performeth all his works by numeration, addition, subtraction, multiplication, division, and the rule of proportions [the Rule of Three]

512 The country folks reckon [count, tell] more simply by pairs, half-scores [sens.] dozens [twelves,] fiftiens, three-scores: arithmeticians more subtilly, by unis, tens, hundreds,

Mathesis: primumque arithmetica.

510 Mathesis adaperit viam philosophiæ: pervestigans rationem numerorum, in Arithmetica; & mensuratum, in Geometria; & ponderrum, in Statica.

511 Arithmeticus tractans industriè numerosas res, quoties obtingunt, peragit omnia sua per numerationem, additionem, subtractionem, multiplicationem, divisionem, regulamque proportionum.

512 Ruricolæ computant simplicius per paria, decusses, duodenas, quindenas, sexagenas: arithmetici subtilius, per unitates, decades, centenarios, millenarios,

Μαθησις καὶ τὸ πρῶτον ἡ ἀριθμητικὴ.

Φύ. Μαθησις προσανοίγει τῇ φιλοσοφίᾳ τὴν ὁδόν. Συλλογισθῆναι τὸν πρὶν ἀριθμὸν λόγον ἐν Ἀριθμητικῇ καὶ τῇ μέτρῳ, ἐν Γεωμετρίᾳ, καὶ τῇ στατικῇ.

Φύ. Ὁ Ἀριθμητικὸς ποιεῖ γματιουμένην ἀποδοχὰς πρὸς τὰ ἀριθμητὰ, ὅσους ἐν Συμβολῇ, διατεταγμένους, τὰ πάντα διὰ τῆς ἀριθμώσεως, ποσώσεως, ἀφαίρεστος: πολλαπλασιώσεως [πολλαπλασιασμοῦ] μερισμοῦ, τὴν τῆς ἀναλογίας χρῆσιν.

Φύ. Οἱ μὲν Ἀγροικοὶ τῇ ἀριθμῷ ἀπλοτέρως χρῶνται, τῇ ζεύγῃ δὲ τὰς, τῇ δεκάδῃ, τῇ δωδεκάδῃ, τῇ πνιπτακιδεκὰδῃ, τῇ ἑξήκονταδῃ οἱ δὲ Ἀριθμητικοὶ ἀκριβέστερος λογίζονται, ποσολογῶντες τὰς μονάδας, thousands,

thousands, ten-thousands
[millions;] the moderns
[people of late] also by tens
and millions: for an unit
ten times repeated maketh
ten; ten-times ten, an hun-
dred; ten-times an hundred,
a thousand; ten times a
thousand, a myriad; ten
myriads now they call a tun;
ten tunnes (that is, a thou-
sand thousand) a million.

513 The numeral notes
[marks] with the Grecians
were no other, then the let-
ters of their alphabet. α'. β'.
γ'. δ'. &c. the Romans
made use of seven letters
only, I. V. X. L. C. D. M:
the Arabians ingeniously
found out ten Ciphers: by
which the most numerous
things that are, (even the
sand of the sea) may be ex-
prest: as length Counters were
found out, to be laid on a
counting-table As for ex-
ample, if any one be said to
have one thousand, six hun-
dred, eighty four crowns;
thus shall he set it down,

myriades; recentiores
etiam per tonnas & mil-
liones: unitas etiam de-
cies repetita facit de-
cem; decies decem, cen-
tum; decies centum, mil-
le; decies mille, myria-
des; decem myriades nunc
vocant, tonnam; decem
tonnar (id est, millies
mille) millionem.

513 Numerales nota
fuerunt Græcis non aliæ,
quam literæ alphabeti
sui, α'. β'. γ'. δ'. &c. Ro-
mani adhibuerunt se-
ptem solum literas I. V.
X. L. C. D. M: Arabes ex-
cogitarunt ingeniose ci-
phras decem; quibus nu-
merosissima quæque pos-
sunt exprimi. (vel arena
maris:) tandem inventi
sunt calculi, disponendi
super abacum. (Exempli
gratia, si quis dicatur ha-
bere mille, sexcentos,
octoginta & quatuor au-
reos, id annotabit sic,

τας δεκάδας, τὰς ἑκατομ-
δας, τὰς χιλιάδας, τὰς μυ-
ριάδας οἱ ἡντιπότες τῶν
καὶ μυριάδας ἀποσυνθίσκει
ἢ γὰρ μὲν αὖτε δεκάδας λαβόντες
ποιοῦν δεκάς δεκάδας δεκά-
δικτον δεκάδας ἑκατόν, ἑκα-
τὰς δεκάδας χιλία, μυριάδας
δεκά μυριάδας νῦν λέγουσι
[ὀνομάζουσι,] τόννας δεκά τόν-
νας (τὴν ἑσπ. χιλιάδας χιλία)
μυλίωνα.

φίγ. Τὰ Ἀραβικὰ ση-
μεῖα παρὰ τοῖς Ἑλλήσι οὐχ
ὅλας εἰσὶν ἐν τῇ γραμμῇ
τῷ ἀραβικῷ, α'. β'. γ'. δ'. κλ.
οἱ Ῥωμαῖοι ἐχρήσαντο ἑπτὰ
μόνον τοῖς γραμμασί, I. V.
X. L. C. D. M. οἱ δὲ Ἀραβικοὶ
δουλοῦντες ἀντὶ τῶν ἀριθμῶν
Σίφρας δεκά δι' αὐτὰ καὶ τὰ
μείζονα πολλαπλάσια διώκοντες
ἀντὶ τῶν ἀριθμῶν (καὶ καὶ αὐτοὶ
δουλοῦντες ἀριθμοῖς) [Ῥωμα-
ίους] τὸ πλῆθος, ἵπποσι (ἡ-
φίδες) ἱπποδρόμῳ, αὖτε ἐν τοῖς
αἵματι παρὰ τὸν σπινθῆρα, (ὅτι,
ἐὰν τις λίχθῃ ἵππῳ χιλίας
ἑκατόστα, ὁρῶντος καὶ τοῦ
σπινθῆρος χυσοῦσα, ὅστις ὀφθαλ-
μὸν δεινός).

In Roman numbers,
M. DC. LXXXIV.

Numeris Romanis,
M. DC. LXXXIV.

Τοῖς ἀριθμοῖς Ἑλλησιν.
X. [H]H. [Δ]ΔΔΔ. IIII.

In Atabick ciphers,
1 6 8 4.

Cifris Arabicis,
1 6 8 4.

Ταῖς Σίφραις Ἀραβικαῖς,
1 6 8 4.

In Counters,

Calculis,

Ταῖς Ψηφαῖς.



514 A number is called
even, which can be divided

514 Numerus dicitur
par, qui potest dividi

φίδ'. Ἐπειδὴ λέγεται ἀρ-
θμὸς, ὁ μερὲς οὖς τὰ δύο ἰσῶς
into

into two equal parts, (as 2, 4, 6, 8, &c.) odd, which cannot (as 3, 5, 7, 9, &c.) a fraction, which hath a part broken; as one and a half. ($1\frac{1}{2}$): look the rest in another place [elsewhere.]

in duas aequales partes, (ut, 2, 4, 6, 8, &c.) impar, qui non potest (ut, 3, 5, 7, 9, &c.) fractus, qui habet partem ruptam; ut selqui alter, ($1\frac{1}{2}$): cetera quare alibi.

μέρη, (2, 4, 6, 8, κλ.) Πιεραιός, ὁ μὴ οὗτω μερεῖς (3, 5, 7, 9, κλ.) Κλασός, ὁ ἔχων τὸ μῆρος ἀλάδης, 2, τὸ ἑν ἐν ἡμῶν, ($\frac{1}{2}$): τὰ λοιπὰ ζητεῖται ἀλλὰ χυ.

C A P. LIII.

Geometriae munia 515. instrumenta ejus 516. Linearum differentia 517. & angulorum 518. & figurarum 519. structura circuli 520. Trianguli 521. Quadranguli 522. Figure solidorum 523. Mensura distantiarum 524. capacitatis 525. aridorum 526. linearum & vasorum 527. Geodesiae ratio 528. & species 529. Optica quid 530.

Geometriae.

515 Geometriae searcheth out the magnitudes of things precisely, that no thing may deceive us, by appearing greater [bigger] or less, or nearer or further off: higher or lower, then it is: which chiefly conduceth to the meting [measuring] distances and capacities of things.

516 It performeth it: measuring by points, lines, figures, and certain instruments, wherewith it meteth all things.

517 A line beginneth from a point, and endeth in a point: and is in it self either straight; or crooked; or spirall; but to another line, either parallel; or oblique; or perpendicular. See the brazen types.

518 Of the concurrence of lines is made an angle, which is either straight [right-angle], which a perpendicular falling upon another causeth, as is (in the scheme underneath) the angle ABC, or acute [sharp] lesser then the right-angle BCD, or

Geometria.

515 Geometria explorat magnitudines rerum precise, ut ne quid nos possit decipere, apparendo majus aut minus, vel propius aut remotius, altius aut humilius, quam est: quod potissimum conducit ad mensurandas rerum longinquitates & capacitates.

516 Peragit mensiones suas per puncta, lineas, figuras, & certa instrumenta, quibus emittitur omnia.

517 Linea incipit à puncto, & desinit in punctum: estque in seipsa vel recta; vel curva; vel spiralis; alteri vero lineæ, vel parallela; vel obliqua; vel perpendicularis. Vide typos æneos

518 Ex concursu linearum fit angulus, qui est vel rectus, quem linea incidens perpendicularis efficit, ut est (in subjecto scheme) angulus ACB, vel acutus, minor recto, ut BCD, vel ob-

Ἡ Γεωμετρία.

φθ'. Ἡ Γεωμετρία ἐξετάζει [ἐρευνᾷ] τὰ πᾶσι ὄντων μέγεθος ἀκριβῶς, ἵνα μὴ πῶς οἷον τι ἢ ἰσχυρὰν, ἢ τῶν φαίνεται, μείζον, ἢ ἑλασσον, ἢ ἰσχυρῶς ἢ ἀσθενῶς, ἢ ἀνὰ πρὸς ἢ κατὰ πρὸς, τὸ ὄντι φθ'. π, π μετρίαν Συμμετρίαν τὴν μετῶν τὰ πᾶσι ὄντων διαστάματα καὶ τὰς χωρήσεις.

φθ'. Ἀποτελεῖται μετρήσεις αὐτῆς διὰ τῶν σημείων, γραμμῶν, σχημάτων, καὶ ὀργάνων πᾶσι, οἷς διαμετρεῖται πάντα.

φθ'. Ἡ γραμμὴ ἀρχεται ἀπὸ τοῦ σημείου, καὶ εἰς σημεῖον λήγει, καὶ εἰς αὐτὴν ἢ ὀρθή, ἢ ὀρθοκλήτης, ἢ ἐλικοειδής: τὴν δὲ ἑτέραν γραμμὴν, ἢ παράλληλον, ἢ σπασίαν, ἢ ὀρθοκλήτην. (ὅρα τὸν τύπον χαλκῶν.)

φθ'. Ἐκ τῆς συνδουμῆς τῶν γραμμῶν γίνονται, ἢ ὅσα ἦτοι ὀρθὴ ἢ ἡ γραμμὴ ὀρθοκλήτης ὀρθογωνία ποιεῖ, φθ', ἢ (ὡς τὸ ὑποκειμένη σχῆμα) γωνία ACB, ἦτοι ὀρθή, ἢ ἑλάσσον ὀρθῆς, φθ' BCD, ἦτοι ἀκείων, καὶ μείζον ὀρθῆς, φθ' ACD.

obtus

clauso [blunt,] greater than the right-angle; as ACD.

519 The most simple of figures is the circular [round] one; then the triangular [three-corner'd] one; next the quadrangular [four-corner'd] one, &c.

520 A circle is made of one line going round, which they call the circumference; as here BDC H: it's middle point is the centre, A: the line drawn from the centre to the circumference, is the radius [speak] AH, or AC: but the radius extended to the opposite part, and cutting the circle into two equal parts, is term'd the diameter, as BAC.

521 A triangle is made of three lines: and is either acute-angled; all whose three angles are acute; or right-angled, one whereof is right; or obtuse-angled, one whereof is obtuse.

522 A quadrangle is four-sided: and this either four-square; or oblong; or a rhombus [like a quarry of glass.]

523 Take also the regular figures of bodies: an orb [hoop] is round-hoop'd; a globe [ball] is round all over; a roller [rolling-pin] round and long; a melon oval [like an egg]; an apple roundish; a pear, and any conick thing [spire,] like a tap; a cube [die] four-square; (although six-sided, and eight-angled; a trefoil, three-corner'd.

524 The measures of distances are thus; four poppy-seeds make one barley-corn; as many barley-corns, a finger's breadth; a finger

tus, major recto, ut ACD.

519 Figuratum simplicissima est circularis; rum triangularis; inde quadrangularis, &c.

520 Circulus fit ex unica linea ambiente, quam vocant circumferentiam; ut hic BDC H: ejus medium punctum est centrum, A: linea à centro ad circumferentiam ducta, est radius AH, vel AC: radius vero protensus ad partem oppositam, dissecansque circumulum æqualiter, diameter vocatur, ut BAC.

521 Triangulum fit è tribus lineis: estque vel acutangulum, cujus omnes tres anguli acuti; vel rectangulum, cujus unus rectus; vel obtusangulū, cujus unus obtusus.

522 Quadrangulum est quadrilaterum: hoc autem vel quadratum; vel oblongum; vel rhombus.

523 Accipe etiam figuras corporum regulares: orbis est gyratus; globus rotundus; cylindrus teres; pepō ovalis; pomum orbiculatum; pyrum, & quidvis conicum, turbinatum; cubus quadratus; (licet sexlatus, & octangulus;) tribulus triquetrus.

524 Mensuræ distantiarum ita sunt: grana papaveræ quatuor faciunt unum hordeaceū; hordeacea totidem digitum, digi-

φθ. Τὸν ἁπλοῦς ἀπλὸς στατὺς ἐστὶ κυκλικὸν ἵστος περιγυροῦν· μετρίσται τετραγωνίου κλ.

φι. Ὁ κύκλος ᾗνεται ἐκ μιᾶς γραμμῆς περιέχουσα, ὡς λέγεται περιφέρεια· ὅς δὲ δὲ BDCH· τὸ συμμεῖον αὐτοῦ μέσον κέντρον ἐστίν, Α· ἡ γραμμὴ δὲ ἀπὸ τοῦ κέντρος ἐκ τῆς περιφέρειας ἀγνοῦσα, ἐστὶν ἀμείδιμα τῶν ΑΗ, ἢ ΑC; ἢ δὲ ἀμείδιμα τῶν περιττωμένων ἐκ τῆς ἀπὸ τοῦ κέντρος ἀγνοῦσας, διὰ μέτρον λέγεται, οἷον BAC.

φα. Τὸ τετρίγωνον ἐκ τριῶν γήνται γραμμῶν· καὶ ἐστὶν ἢ ὀξυγώνιον, ἢ αἱ πᾶσαι γωνίαι ὀξείαι· ἢ ῥηθγώνιον, ὅς ἢ μιὰ ὀρθή· ἢ ἀμειλύγωνον, ὅς ἢ μιὰ ἀμβλεία.

φβ. Τὸ τετράγωνον τετραπλευρὸν ἐστὶ· αὐτὸ ἢ τετράγωνον ἢ ὀρθήμηνος, ἢ ῥομβός.

φγ. Ἀρμεῖται καὶ τὰ ῥηματα τῶν συμμετῶν ἀναλογα· κύκλος γυροῦσθης· ἢ σφαῖρα σφαιροῦλη· κύλινδρος· κύκλος περὶ πᾶσαν ἀσπίδα· μέλλον κυκλικόν· ἀπὸρον· καὶ πᾶν ὅσον κωνικόν, σφαιροειδές· ὡς δὲ τετράγωνον· (καὶ ὅς ἐξ ἀπλευρῶν, καὶ ὀκτάγωνον)· ἀσπίδα δὲ τετρίγωνον.

φδ. Τὰ τῶν διασημάτων μέτρα τοιαῦτα ἐστὶ· κόκκοι μνηκῶντοι τέσσαρες ποιοῦσι μίαν κρεθίνην· κρεθίναι τέσσαρες, δακτύλιον· τὸ πλά-

with a thir d pars ($1\frac{1}{3}$)

a thumb [inch:] four fingers, a hands-breath; three hand-breaths, a span: four, a foot; five, a foot and a hands-breath; six, an ell (or cubit, a foot and a half); two foot and a half make a step, that is a lesser pace; five, a greater pace (a geometrical one, which is the same with a fathom;) ten feet make a pole; a hundred twenty five geometrical paces make a furlong; eight furlongs (that is, a thousand paces) an Italian mile; but four of these a German mile; an Italian mile and a half, a French league.

525 The measures of capacity amongst the Romans were: first for liquid [moist] things, four spoonfuls make a cyathus [cupfull]; three of these, a quartarius [quarter of a pint]; two quartarii, a jill [half a pint]; two jills a pint; six of these a pottle; four pottles, an urn [gallon,] as much as a man can bear [carry]; two urns a rundles [firkin,] as much as two conveniently can carry; twenty rundles, a buze [pipe,] as much as is wont to be carried in a cart [wain.]

526 The least measure of dry things was cyathus [a cup;] six cyathi [cups] will yield hemina [a pint,] two heminx [pints] a sextarius [quart,] two sextarii [quarts,] a modiolus [pottle;] four of these, a

tus, cum triente ($1\frac{1}{3}$)

pollicem; digiti quatuor, palmam; palmi tres, spirithamam; quatuor, pedem; quinque, palmipedem; sex, ulnam (seu cubitum, sesquipedem;) duo pedes cum semisse faciunt gradum, seu gessum, hoc est, passum minorem; quinque, passum majorem (geometricum, qui est idem cum orgyia;) decem pedes dant perticam (decempedam;) centum viginti quinque passus geometrici dant stadium: octo stadia (hoc est, mille passus) milliare Italicum; hec autem quatuor, milliare Germanicum; milliare sesqui Italicum, Gallicam leucam.

525 Mensuræ capacitatis apud Romanos fuerunt: primum pro liquidis, quatuor cochlearia (seu ligule) faciunt cyathum; horum tres, quartarium; quartarii duo, hemina; heminx duæ, sextarium; hi sex, congius; quatuor congi, urnam, quantum vir ferre potest; duæ urnæ amphoram (seu quadrantal) quantum duo commode bajulant; viginti amphoræ, culeum, quantum plastro vehi solet.

526 Mensura minima aridorum fuit cyathus; cyathi sex dabant heminam; heminx duæ, sextarium; duo sextarii, modiolus; hi quatuor, modium; modii duodecim

τοὶ δὲ δάκτυλοι τὰ ὀκτώ
πυγμῶν ($1\frac{1}{3}$) ἀνίχθη δὲ
κλυδοὶ πέντε, τὴν παλάμην
πάλαιον τρεῖς τῶν ἀνίχθων
δάκτυλοι· πέντε τὸν ποδὶ
πέντε τοὺς ποδὶ μὲν ἀλάμην
ἔξ τῶν ἀρχαίων (ἡ ἀρχαία, τετραπύδιον) δύο ποδὶ μὲν
τὴν ἡμισὶς τρεῖς βαβυλῶν, ἡ
βαβυλωνία, τὴν ἑξ, τὴν ἑκατο-
νταία· πέντε τὴν ἑκατομῶν
(γρομπεκόν) καὶ τοὺς τὴν ὀργύαν
ἑκατομῶν διδόντι τὴν
χάρακα (δύο ποδὶ) ἑκα-
τὶν ἑκατομῶν τὰ ἑκατο-
τα γρομπεκὰ διδόντι τὸν στα-
διον ὁκτώ στάδια (ὅτι ἑξ, ἡλὶα βαβυλωνία) τὸ μίλιον Ἰτα-
λικὸν τὸ ἑκατομῶν Ἰταλικὸν
καὶ τὸ ἑκατομῶν ἑκατομῶν
αὐτῶν.

φύ. Τὰ τὴν χωρίων μὲν
τρεῖς ποδὶ τοὺς ἑκατομῶν ἑκα-
τὶν ποδὶ τὴν ὀργύαν, τὴν ὀργύαν
ποδὶ κοχλῆα (ἑκατομῶν
σεξ) ὁμῶς τὴν ἡμισὶς τρεῖς
κλυδοὶ τὸ τετραπύδιον δύο
τετραπύδια ἡμισὶς δύο ἡμισὶς
τὴν ἑξῆς ἡμισὶς τρεῖς
ποδὶ πέντε ποδὶ ἑξῆς ποδὶ
ποδὶ δύο καὶ ἑκατομῶν ἑκατομῶν
ἐν ἑκατομῶν δύο δύναντο ἑκατομῶν
ἑκατομῶν ἀμφοτέρωθεν
ἀμφοτέρωθεν τὸν ἑκατομῶν
ποδὶ ἑκατομῶν.

φύ. Τὸ ἡλὶα ἑκατομῶν (μὲν
καὶ ἑκατομῶν) ἡλὶα ἑκατομῶν
κλυδοὶ ἑκατομῶν ἡλὶα ἑκατομῶν
δύο ποδὶ ἡμισὶς ἡμισὶς δύο καὶ
ἑξῆς ἑξῆς δύο καὶ ὀκτώ μὲν
ποδὶ πέντε ποδὶ τὸν μόνον
μὲν διδόντα τὸν μόνον
(ἀλλὰ καὶ ἑκατομῶν)
modius

measure the capacity of
bottles, stereometria
[gaging of vessels.]

530 A geometrician examining, why the sight ever and anon faileth [mistakes] (for example sake why any thing under the water, or through a vapour [mist], seemeth greater then it is, nor in it's own place;) also why a thing appeareth so much less, by how much farther it is from the edge; and likewise the causes of transparencie and opacities, and of perspicuitie and obscuritie, &c. is called an optick.

530 Geometra examinans, cur visio subinde fallat: (ex. gr. cur aliquid sub aqua, aut per vaporem, majus videatur quam est, nec suo loco:) item cur tanto minor appareat res, quanto fuerit remotior ab oculo; nec non causas pelluciditatis & opacitatis, perspicuitatisque & obscuritatis, &c. opticus vocatur.

φλ'. Ὁ γεωμέτρης εξετά-
ζει [ἀνακρίνει,] διὰ τὴν ὁ-
ρατικὴν ἰδέσθαι ἐξ ἀπαιτίας (οἷον
τὴν ὑπὸ τῆς ὕδατος, καὶ
διὰ τῆς ἀτμίδος μᾶλλον
δοκεῖν ἢ εἶναι, οὐδὲν τῶν ἰδίων
τόπων) καὶ ἵδ' ὅτι τὸν ἑλ-
κυστικὸν φαίνεται τὸ
μεγέθημα, ὅταν διὰ τῆς ἀτμο-
σφαιρᾶς, ὅταν δὲ διὰ τῆς
διαφανείας καὶ ὁρατικῆς
καὶ ἀμεταβλητοῦ καὶ ὁρατικῆς
καταστάσεως.

C A P. LIV.

Statics munia 531. Partes libræ in genere 532. Bilancis in specie ratio 533.

Statera 534. Ponderandi ratio 535. Ponderum differentie 536.

STATICK.

531 A weigher tryeth
the solidity of things, and
then their worth, by weigh-
ing the heaviness of them,
by the force of scales and
weights.

532 The parts of a scale
[ballance] are, first the
beam, or shank; then in the
centre of the beam, the little
axel, on which the poizing
is made; thirdly, the handle
on which the beam hangeth;
and the cleft of the handle,
the hole of the ballance;
through which the tongue
[needle] passeth, namely
being fastened to the beam.

533 But there is a dou-
ble reason of the ballance
[scales] and of weighing;
the first see in the ballance
having the centre in the
middle of the beam: whence
it necessarily followeth that
even weights should weigh

STATICA.

531 Staticus probat
soliditatem rerum, &
dehinc pretiositatem, ex
perpensa illarum gravi-
tate, vi librarum & pon-
derum.

532 Libræ partes sunt,
primum librile seu sca-
pus (& jugum); deinde
in centro librilis axicu-
lus, super quem fit li-
bratio; tertio ansa, à qua
scapus pendet; & ansæ
apertura, agina; qua
transit examen, lingula
scilicet infixæ scapo.

533 Est autem ratio
duplex libræ, & pensu-
ræ; primam vide in bi-
lance, habente centrum
in medio scapi: unde ne-
cessaria sequitur ut equi-
libria ponderent æquali-
ter, & gravius præponde-

Ἡ ΣΤΑΤΙΚΗ.

φλ'. Ὁ Στατικός δοκι-
μαζει τὴν ἰσχυρίαν τῶν πραγμάτων
καὶ μετρίσκει τὴν ἀπολύτως
λεῖαν, κατὰ τὴν βαρύτητα
τῆς ὑπὸ τῆς ἀτμίδος, ἐν ὑγρῷ
καὶ ἐν στερεῷ.

φλ'. Τὰ τῆς ζυγῆς μέρη εἰσι,
τὸ πρῶτον φάλαγγξ ἢ σκά-
πος (καὶ ζυγός) μετρίσκειται
ἐν τῇ κέντρῳ ὁ ἀξὺς τῆς ζυγῆς,
ἵδ' ὅτι ἐστὶν ἡμίστιον τῆς ζυγῆς.
ἑξῆς δὲ τῆς ἀνσῆς ἀνοῖξις, ἀπὸ
ἧς ἀναστρέφεται τὸ ζυγὸν ἐν τῇ
ἀγίνῃ, καὶ ἀπὸ τῆς ἀνοῖξης ἀναστρέφεται
τὸ ζυγὸν ἐν τῇ ἀγίνῃ.

φλ'. Ἐστὶ δὲ διπλὴ ἡ
καὶ διπλῆς τῆς
καὶ τῆς καὶ τῆς
τὸν πρῶτον ἐν τῇ
ἀγίνῃ, ἵδ' ὅτι ἐστὶν ἡμίστιον
τῆς ἀνσῆς ἀνοῖξης, ἀπὸ
ἧς ἀναστρέφεται τὸ ζυγὸν ἐν τῇ
ἀγίνῃ.

equally, and that the more heavy should over-weight [poize,] and sink downwards; and that the more light should lift up is self, so much the more, by how much the other out weigheth it: either in the great balance, a pair of scales, or in the little one (in which manner is weighed,) gold-weights.

534 The other form of a balance you shall see in the Troy weight: which hath the centre of poize out of the middle of the scale-beam; the consequence of which is, that the longer beam (in weighing) maketh greater ascents and descents then the lesser beam's; and therefore the commensuration of the weights is the same one with another, with that of the arches.

535 Such is the use of those: the weight putteth the thing to be weighed in one scale, the other he maketh heavy with weights, untill he seeth even [standing, gold-] weight, which the tongue [needle] standing even to the cleft of the handle will shew: but in the Troy weight he hangeth the thing to be weighed as a hook, in B; and removeth up and down the small weight in the opposite beam (measured out with notches,) untill it be even weight, for that being removed neerer to the centre, weigheth less; being removed further from the centre more.

536 The lightest small weight (that gives motion to the balance,) they make a grain; four grains a carat; five of these a scruple;

ret, deorsumque vergat; levius vero se attollar, tanto magis, quanto alterum praegravat: sive in bilance maxima, trutina, sive minima (qua nummi pensculantur) lancula.

534 Alteram formam libræ spectabis in statera: quæ habet centrum librationis extra medium scapi; ejus rei consequens est, ut radius protensior faciat (inter librandum) majores ascensiones & descensiones, quam radius minor: eo-que sit idem commensuratum ponderum ad invicem, qui arcuum.

535 Vñus horum est talis: libripens imponit rem librandam alteri lanci, alteram gravat ponderibus, donec videat æquilibrium (seu æquipondium) quod ostendit examen aginam æquans: in statera autem suspendit rem delibrandam ab unco, in B; pondusculumque promovet in radio opposito, (dimenso incisuris) huc illuc, usque ad æquilibratam: illud enim ad motum propius centrum, ponderat minus; amotum à centro longius, plus.

536 Levissimum pondusculum (dans libellæ momentum,) facit granum; quatuor grana si-liquam; hæ quinque

τον [ισμύς.] καὶ τὸ βαρύτερον ἢ ὑπερβαρύνει, καὶ κατὰ τὴν κατακλίθεισαν, τὸ ἥκροταρον ἀναρριπιδι τοσούτῳ μάλιστ', ὅσον τὸ ἱστέον ὑπερβαρύνει [κατα-βείδεται] ὅστις ἐν τῇ σταθμῇ τοῦ μίσητος, τὴν τρυπήσαν· εἴ τι τὸ ἡλατύτερον (ὃ τὸ τομὴν μακρὰν ἔχει τρυπήσαν) τὸ ταλαύτην.

φλδ'. Τὸ δ' ἱστέον τὸ σταθμὸν εἶδεν· αὐτὸ τὸ ἀμεινότερον [σταθμῇ] ἰσοκαθεύτει τὸ ἱστέον τοῦ αἰσθητοῦ τῆς σταθμῆτος, ἵνα μίσηται τὸ σκάπτρον ὁ αἰσθητοῦ, τὸ αἰσθητοῦ μίσηται ποιεῖται (ἐν τῇ σταθμῇ) μέτρον τῆς ἀναρριπιδι τῆς κατὰ τρυπήσαν, δ' τὸ ἡλατύτερον καὶ εἰς τὸ τοῦ τῶν ῥητιδίων τῆς σταθμῆτος ἐπὶ τὸν κύκλον πρὸς ἀλλήλους· ἀναλογίαν.

φλε'. Τοῦτον δ' ἡ χρυσία τοῦ αὐτοῦ ἐστίν· ὁ χρυσίατος ἐμ-βάλλεται τὸ πρὸς γρμμὰ πρὸς τὸ σταθμῆτος τὸ ἱστέον σταθμῆτος [ζυγὸν] ἱστέον δ' τοῖς πάλαισι [σταθμοῖς] βαρύνει, ἵνα ἐν βλάτῃ τὸ ἱστέον [ἡ ἰσορροπία] δὲ, πρὸς τὸ εἶναι ῥοπήν τῶν ἀγνῶν ἰσχυρῶς· ἐν τῇ ἀμεινότητι δ' ἐξαρτᾶται αὐτὸ κατὰ τῆς αἰσθητοῦ, πρὸς τὸ B· σταθμῆται τι τίθησιν ἐν τῇ μέτρῃ αἰσθητοῦ (διαμετρῆσθαι τὸ ἐντομῆς) ἵδμε καὶ ἵδμε, μέ-χρη τῆς ἰσονομίας· πῶς γὰρ πρὸς τὴν ἰσχυροτέραν τῇ κεν-τρῇ, ἡ πῶς σταθμῇ· ἀποτρεχέον δὲ τὸ κατὰ τῆς αἰσθητοῦ, αἰσθητοῦ.

φλε'. Τὸ ἥκροταρον σταθμῆτος (εἶδεν τῇ ζυγῇ δ' ῥοπήν,) ποιεῖ σταθμῆτος· πῶς ἐκ σταθμῆτος, κατὰ τὸν τὸ δ' ὅστις γρμμῶν· γρμμῶν

measure the capacity of
hogheads, stereometria
[gaging of vessels.]

530 A geometrichian exam-
ining, why the sight ever
and anon faileth [mistakes]
[for example sake why any
thing under the water, or
through a vapour [mist]
seemeth greater then it is,
yet in it's own place:]
also why a thing appeareth
so much less, by how much
farther it is from the edge;
and likewise the causes of
transparencie and opacitie,
and of perspicuitie and ob-
scuritie, &c. is called an
optick.

530 Geometria exami-
nans, cur visio subinde
fallat: (ex. gr. cur ali-
quid sub aqua, aut per
vaporem, majus videatur
quam est, nec suo loco:)
item cur tanto minor ap-
pareat res, quanto fuerit
remotior ab oculo; nec
non causas pelluciditatis
& opacitatis, perspicui-
tatilque & obscurita-
tis, &c. opticus vocatur.

φλ'. Ὁ γεωμετρικὸς ἐξετά-
ζει [ἀνακρίνει,] διὰ πῶς
ὁ ὄψας ἰδὲ ὅτι ἐξαπατᾷ (οἷον
τὴν ὑπὸ τῷ ὕδατι, καὶ
διὰ τῆς ἀτμίδος μᾶλλον
δοκεῖ ἢ εἶναι, οὐδὲν ἢ τῷ ἰδίῳ
τόπῳ) καὶ ἵψ' ὅτι ὅσον ἡλασ-
σον [μικρότερον] φαίνεται τὸ
πρόσγμα, ὅσον ἀν' ἡ πόρρω-
τίῳ ἀπὸ τοῦ ὀφθαλμοῦ· καὶ
τοὺς αἰτίας τῆς διαφανείας
καὶ ὁπτικῆς, ἀναγνῶναι
καὶ ἀμαυροῦντι καὶ ὁπτικῆς
καλεῖται.

C A P. LIV.

Statics munia 531. Partes libræ in genere 532. Bilancis in specie ratio 533.
Statera 534. Ponderandi ratio 535. Ponderum differentia 536.

S T A T I C K .

531 A weigher tryeth
the solidity of things, and
then their worth, by weigh-
ing the heaviness of them,
by the force of scales and
weights.

532 The parts of a scale
[balance] are, first the
beam, or shank; then in the
centre of the beam, the little
axel, on which the poizing
is made; thirdly, the handle
on which the beam hangeth;
and the cleft of the handle,
the hole of the ballance;
through which the tongue
[needle] passeth, namely
being fastened to the beam.

533 But there is a dou-
ble reason of the ballance
[scales] and of weighing;
the first see in the ballance
having the centre in the
middle: of the beam: whence
it necessarily followeth that
even weights should weigh

S T A T I C A .

531 Staticus probat
soliditatem rerum, &
dehinc pretiositatem, ex
perpensa illarum gravi-
tate, vi librarum & pon-
derum.

532 Libræ partes sunt,
primum librile seu sca-
pus (& jugum); deinde
in centro librilis axicu-
lus, super quem fit li-
bratio; tertio ansa, à qua
scapus pendet; & ansæ
apertura, agina; qua
transit examen, lingula
scilicet infixa scapo.

533 Est autem ratio
duplex libræ, & pensu-
ræ; primam vide in bi-
lance, habente centrum
in medio scapi: unde ne-
cessario sequitur ut equi-
libria ponderent æquali-
ter, & gravius præponde-

Ἡ ΣΤΑΤΙΚΗ.

φλ'. Ὁ Στατικός δοκι-
μαζει τὴν τῶν πραγμάτων στερεότητα
καὶ μετρίτητα τῶν πωλυτί-
λων, κατὰ τὴν βαρυτητα αὐ-
τῶν τῆς βαρύτητος, ἐν ζυγῶσι
τῇ καὶ σταθμοῖς.

φλς. Τὰ τοῦ ζυγοῦ μέρη εἰσι,
τὸ πρῶτον φάλαγξ ἢ σκά-
πῳ (καὶ ζυγός) μετρίτητα
ἐν τῇ κέντρῳ ὁ ἀξὺς τοῦ ζυγοῦ,
ἵψ' ἐν ἐστάθμισι γίνονται. τότ'
ἡ λανθάνει, ἀρ' ὅτι σκάπῳ ἐκ-
κρίματα καὶ ἡ τῆς λαβῆς δια-
φορῆς ἢ ὁπ' ὅπου ὁ κέντρον μετα-
βαίνει, τὸ βαρύτερον δὴται
ἐμπροσθεν τοῦ σκάπῳ.

φλγ'. Ἐστὶ ἡ διπλῆς [διπ-
τὸς, διπλάσιον] λόγος τῆς
σταθμῆς, καὶ τῆς σταθμιστικῆς
τὸν πρῶτον ἐν τῷ σταθμῷ
ἵψ' ἔχοντι τὸν κέντρον ἐν τῷ
μέσῳ τοῦ σκάπῳ ὅθεν ἀναγ-
καίως [ἐξ ἀνάγκης] ἔπεται
τὰ ἰσότησια ζυγοῦ εἶναι κατ-
equally.

three scruples; a drachme;
four drachmes; half an ounce;
eight; an ounce; twelve
ounces; a pound: (but a mar-
ket pound is sixteen ounces)
an hundred pounds make an
hundred pound weight com-
monly in hundred.)

scrupulum; tria scrupula;
drachmam; quatuor dra-
chmas; sextunciam; octo;
unciam; uncia duode-
cim; libram: (mercatoris
tamen libra est sedecim
unciarum) centum librae
dant centipondium (vul-
go centenarium.)

τρεις, δραχμή, δραχμαί
τεσσαρες, ημισια, δραχμαί
οκτω, ονκία, ονκία
δωδεκιμ, ονκία
λίβρα: (mercatoris
libra est sedecim
unciarum) centum librae
dant centipondium.

C A P. LV.

Mathesis per totam philosophiam sparsa 537. *Applicata caelo productis astron-*
miam 538. *Circuli coelestes* 539. *Axis & poli mundi, aequator & tropici,*
zodiacus 540. *Circuli immobiles duo* 541. *Horizon & meridianus* 542.
Stellarum differentia & numerus 543. *Constellationes & signa in zodia-*
co 544. *extra zodiacum* 545. *Planetarum numerus, situs, motus* 546. *Sunt*
jam boreales, jam australes 547. *Gradus in caelo quid* 548. *Ephemerides,*
& planetarum aspectus quid 549. *Eclipses quid* 550. *Computus factorum*
& dierum hebdomadae nomina 551. *Mensiumque* 552.

ASTRONOMIE

ASTRONOMIA

H A S T I P O N O M I A.

537 What therefore doo
philosophers number, mea-
sure, weigh? All things.
Yet they have most solemn
soundings, measurings and
poizings, 1. of heaven, in
astronomia: 2. of the earth,
in geographia: 3. of times in
chronologia: 4. of thoughts
in logic, mnemonick, pro-
gnostick: 5. of moral affec-
tions, in ethick: 6. of speech
in philological arts: all
which let us run over by the
by.

537 Quid ergo nume-
rant, mensurant, ponde-
rant, philosophi? Omnia.
Sunt tamen illis solen-
nissimae dinumerationes,
necque 1. coeli, in astro-
nomia: 2. terra, in geo-
graphia: 3. temporum
in chronologia: 4. cogi-
tationum, in logica, mne-
monica: 5. prognostica:
3. moralium actionum,
in ethica: 6. sermonis
in philologicis artibus:
quae omnia percurramus
obiter.

537. Τι ὅραται ἀριθμεῖσθαι,
μετρεῖσθαι, ἐσθλασθῆναι
ἐκ πάντων; Ὅλα. Ἐστὶν ὅμως
καρπώταται διαριθμῶσθαι,
διαμετρεῖσθαι, καὶ ἐσθλα-
σθῆναι α. τὸ οὐρανόν, ἐν ἀ-
στρονομίᾳ. β. τὴν γῆν, ἐν γε-
ωγραφίᾳ. γ. τὸν χρόνον, ἐν χρο-
νολογίᾳ. δ. τὰς διανοίας, ἐν
λογικῇ, μνημονικῇ, προ-
γνωστικῇ. ε. τὰς ἐνθυμήσεις,
ἐν ἠθικῇ. ς. τὰς λέξεις, ἐν ταῖς
φιλολογικαῖς τέχναις. ἀπὸ πάντων
διερχόμεθα παρὰ τοῦ ἐν παρ-
όδῳ.]

538 An astronomer a-
bouts to view the starres,
quartereth [parteth] to him-
self the firmament into cer-
tain regions, through which
he may observe the passages
[motions] of the starres;
namely, imaginary circles;
of which the chief are, the
aequator, the tropicks, the
zodiack, &c. which do thou
conceive thus.

538 Astronomus con-
templaturus astra, dis-
minat sibi firmamentum
in certas regiones, per
quas observet transi-
tiones siderum: nempe i-
maginarios circulos;
quorum primarii sunt,
aequator, tropici, zodia-
cus, &c. quos tu ita con-
cipe.

538. Ὁ Ἀστρονόμος κατὰ-
νοῶν τοὺς ἀστέρας, ἀφορίζει
αὐτὸν πρὸς τερμῶν καὶ ἐν χῶρον
δι' οὗ διαποικίλει τὰς τ' ἀστέρας
διαστάσεις διανοοῦν τοῦ φαι-
νόμενου κόσμου. αὐτοὶ οἱ ἀρ-
χαῖοι (προσέτι) ἦσαν, τοῦ κοί-
νου κόσμου ἐννοεῖν.

Orion of 39; Canis major (the greater Dog) of 18; Canis minor (the lesser Dog) of 7. &c.

546 We have found out for certain, that as the fixed ones, and with these ☉ and ☾ (the Sun and Moon) do finish their course [wheeling] about the earth, as their centre, so the other five Planets wheel about the Sun : whom ☿ (Mercury) in a very little orb goeth about in four months time : ♀ (Venus) in one almost twice as big, in nineteen months time : ♂ (Mars) in one so huge, that he also goeth about the earth, in a year and half time ; ♃ (Jupiter) also in a larger, in twelve years, wanting two months ; ♄ (Saturn) in the largest, in nine and twenty years, and six months : all which now and then are apogæi [from the earth] : now and then perigæi [nigh the earth ;] and they seem to us now direct [coming forward,] now going backward, now as a stand, and as it were fixedly proceeding [marching] with the fixed ones.

547 In the like manner they pass along the zodiack, but not so exactly, as the Sun: for they run out of the way of the Sun on this side and that, (towards the north and towards the south) move and less.

548 But the Astronomers divide every circle (small as well as big) into 360 degrees, and each of these again into 60 first minutes; & each of these into 60 seconds, &c. even to the tenth minutes, or scruples,

546 Compertum habemus, sicut fixæ, & cum his ☉ & ☾ (Sol & Luna) gyrationem suam absolvunt circa terram, tanquam suum centrum, ita reliquos quinque Planetas gyrrari circa Solem : quem ambit orbe minimo ☿ (Mercurius) quadrimestri tempore ; ♀ (Venus) fere duplo majore, novendecim mensibus ; ♂ (Mars) tam amplo, ut circumeat terram quoque . sesquianno ; ♃ (Jupiter) etiam ampliore, duodecim annis, minus bimestre ; ♄ (Saturnus) amplissimo, novem & viginti annis, & semestri : qui omnes jam sunt apogæi, jam perigæi, videnturque nobis jam directi, jam retrogradi, jam stationarii, & veluti cum fixis fixe procedentes.

547 Progrediuntur item per zodiacum, at non tam exacte, ut Sol : excurrunt enim à via Solis hinc & illinc, (boream versus & austrum versus) plus & minus.

548 Dividunt autem Astronomi omnē circum (æque parvū ut magnū) in gradus 360. hosque rursus singulos in 60 minuta prima; & quodlibet horum in 60 secunda, &c. usque ad decima minuta, seu scrupula.

Φησ'. Ἐὰν τῆς σφῆρας μέγιστον κύκλον, καὶ ἀπὸ τοῦ κέντρου αὐτοῦ τὰς πέντε πλανήτας ☿ καὶ ☾ (Ἡλίου καὶ Σελήνης) τὴν γύρουν αὐτῶν ποιεῖται σφῆρα τῶν γινώσκοντων τὸ κέντρον αὐτῶν, αὐτὴν οὖν καλεῖται πέντε πλανήτας γυρομένη σφῆρα τὸν Ἡλίον· ὃν περιέχει ὁ κύκλος ἐλαχίστην ☿ (Ἑρμοῦ) τὴν τετραμηνίαν χρόνον· ♀ (Ἀφροδίτην) ἡμετέραν δεκάμηναν, ὁ κύκλος αὐτῆς μείζον· ♂ (Ἄρης) πέντε μηνῶν, ὃς τε περιέρχεται καὶ τὴν γῆν τὴν ἐπὶ τῇ ἐπιφανείᾳ (Ζῆτι) ἐπὶ μείζονι σφαιρῇ ἵππον, ἡπὶον διμῶν· ♃ (Ἰουπὴρ) τῇ μεγίστῃ, σφῆρα καὶ εἰς αὐτὴν ἵππον, καὶ ἐξ αὐτῆς οἱ πέντε πλανῆται ἵδον· ὁ δὲ ὕψους αὐτοῦ, ἡδὴ περιέρχεται καὶ τὴν γῆν καὶ τὴν ἐπιφανείαν αὐτῆς· ἡδὴ δὲ διὰ τὸν κύκλον αὐτοῦ ὁππότε ὁππότε [παλινδρόμοι,] ἡδὴ στασιμαῖοι καὶ χαλεκοὶ μὲν τῶν πλανῶν πηκνύονται, ἀσθενεῖται.

Φησ'. Περιβαίνει ὃ καὶ περὶ πλανήτας διατρίβει ὁ ζῳδιακὸς κύκλος, ἀλλὰ ὅχι ὅπως ἀκριβῶς, οἷς ὁ ἥλιος· ὁποῦ ἔκπεσε αὐτῶν γὰρ ἐκ τῆς ὁδοῦ αὐτοῦ ὁ δὲ ἵδου καὶ ἵδου. (ἑστὸς τὸν βορέαν καὶ ἑστὸς τὸν νότον) ἀπὸ τῶν καὶ σφῆρας.

Φησ'. Διατρίβουσι δὲ οἱ ἀστρονόμοι τὸν κύκλον ὀρθοῦ (ὁμοίως μὲν αὖς μέγαν) εἰς βαθμοὺς τῆς· τὸν δὲ ἱεραλιν ἐκαστος εἰς ἑπτὰ λεπτά, ἑστὸς ταῦτα ἑκάστην εἰς ἑξήκοντα λεπτά, καὶ· ὅς τῶν δεκάτων λεπτῶν.

January, February, March, April, May, June, July, August, September, October, November, December: whereof in the first, third, fifth, seventh, eighth, tenth, twelfth, are one and thirty [31] days; in the rest 30: in February 28, although in the leap-year [bissextile] 29; when one day is interferred into it: but in the intercalated year there is an accession of an interferred month, that is, of the thirteenth moon.

nuarius, Februarius, Marcius, Aprilis, Maius, Junius, Iulius (Quintilis), Augustus (Sextilis), September, October, November, December: quorum primo, tertio, quinto, septimo, octavo, decimo, duodecimo, dati sunt dies 31, reliquis 30: Februario 28, quamquam anno bissextili 29: cum ei unus dies, intercalatur: embolimæ vero anno fit accessio additæ mensis (embolimi) hoc est, decimæ tertie lunationis.

[illegible]

C A P. LVI.

Geographiæ munia 553. *Terreni globi figura & magnitudo* 554. *eius longitudo, & latitudo quid* 555. *Zona eius quinque* 556. *Vnde dierum & temporum varietas* 557. *Climata terræ quid* 558. *Continentes quinque, insule infinitæ, antipodes* 559. *Populi Europæi, Asiatici, Africani, Americani, quid* 560. *Montes & flumina per orbem celebriora* 561. *Urbes præ cæteris inclivæ* 562.

GEOGRAPHIE.

553 That we may not be ignorant of our habitation, is caused 1. by the measuring of the earth, in length and breadth; 2. by the quartering of countries habitable and inhabitable; 3. by describing, what notable thing happeneth, here, there, yonder; and that either with a terrestrial globe; or otherwise with painted geographical tables, or historical relations.

554 It is manifest, that the earth is like a globe; because from the east to the west on every side it is surrounded [environed] with stars, and sailed about with seas: but to those that go a-

GEOGRAPHIA.

553 Vt ne simus ignari domicili nostri, efficitur 1. per dimensionem terræ, in longum & latum; 2. per determinationem regionum habitabilium & inhabitabilium; 3. per descriptionem, quid egregium obveniat, hic, illic, isthic, idq; sive terrestri globo; sive pictis alias geographicis tabulis, sive hitoricis enarrationibus.

554 Terram esse glo-
bifam, patet; quia ab
oriente in occidentem
undique verſum ambitur
ſideribus, & circumnavigatur
maribus: tranſverſum vero euntibus poli

Ἡ ΓΕΩΓΡΑΦΙΑ.

709. ἵνα μὴ ἀποθῶμαι
 ἢ ἀποθῶμαι ἡμεῖς, ἀλλὰ
 ἡ: τῆς ἐξελικτικῆς, ὅτι μα-
 κρότα ἐξελικτῆς. ὁ: ἡ ζωὴ
 ἢ ἀποθῶμαι ἐξελικτικῶς
 ἀποθῶμαι. ἡ: ἡ ζωὴ
 [ἀποθῶμαι] ἢ ἐξελικτικῶς
 ἀποθῶμαι, καὶ, ἀλλοτρίο
 ἢ εἰς τὴν σφαῖραν ἐπιτελε-
 σῶν ζωοποιῶν: ζωοποι-
 οῦν πλάσας, εἰς τὰς ἱερ-
 κείας ἐξελικτοῦ.

[illegible]

thwart, the poles of the world are elevated and depressed, whence also the greatness of the globe of the earth is thoroughly known: namely because to one that goeth from the south into the north (or backward) in every fifteen German miles the arctic pole is lifted up, and the ant-
arctic pressed down; one degree: it is evinced that the whole compass of the earth (which is of 360 degrees) hath the circuit of 5400 miles; but the diameter of the earth 1800; the semi-diameter (from the surface of the earth to it's centre) 900.

555 The latitude of the earth is reckoned from the equator towards the poles, on both sides by ninety degrees: but the longitude from the west to the east, through the whole compass of 360 degrees; taking the beginning from the first meridian, which they set as the bounds of Europe, in the Canary island.

556 From the latitude of the earth proceed five terrestrial zones: the middle one, lying between the tropical circles, is call'd the torrid zone: the two extremes comprehended within the polar circles, frigid ones: and as many temperate ones placed on both sides between these two frigid ones, and that torrid one.

557 In the torrid (zone) by reason of the perpetual verticality of the sun there are most vehement heats, and a perpetual equinox: on the contrary, in the frozen quarters, by reason of the

mundi eleuantur & depressuntur, unde & terreni globi magnitudo percognoscitur: nempe quia tendenti ab austro in boream (aut retro) singulis quindecim Germanicis miliaribus attolitur arcticus polus, & devertit antarcticus, gradu uno, evincitur totum ambitum terræ (qui est graduum 360) habere circuitum milliarium 5400; diametrum vero terræ esse 1800, semidiametrum (à superficie terræ ad ejus centrum) 900.

555 Latitudo terræ æstimatur ab æquatore polos versus, utrinque per nonaginta gradus: longitudo vero ab occasu in ortum, per integrum circuitum, 360 graduum; initio sumpto à primo meridiano, quem constituunt ad fines Europe, in Canariis insulis.

556 Ex latitudine terræ prodeunt quinque terrestres zonæ: media, interjacens circulis tropicis, vocatur torrida: extremæ duæ intra polares circulos comprehensæ, frigida: totidemque temperatæ, inter has frigidas & illam torridam alterutrinque sitæ.

557 In æstiuosa (zona) propter perpetuam verticalitatem solis vehementissimi sunt ardores, perpetuansque æquinoctium: contra in gelidis plagis, propter solis col-

καταβήσονται, ὅθεν καὶ τὸ τῆς σφαίρας τῆς γῆς μέγεθος γνωσκόμεται· ἐπιστάν τὸ τῆς ἡμετέρας γῆς ὅσον εἰς βορρᾶν (ἢ ἡμισφαίριον) ἐκ αὐτοῦ παντοκράδεια μιλίων Γερμανικῶν ἐπαίρουται ὁ ἀρκτικός πόλος, καὶ ἀνταρκτικός ὁ ἀνταρκτικός, τῶν ἐν βαθμῶν ἑκατὶ πέντε τῶν γῆς ἀεὶ μίσητον (ἢ περὶ ἑκατὸν ἑκατὸν μίλιον οὐ· τῶν δὲ διαμέτρων τῆς γῆς ὅλην αὐτὴν· ἢ ἡμισφαίριον (ὅσον τῆς περιμέτρου τῆς γῆς εἰς κλίση αὐτῆς) πέντε.

φθι'. Τὸ ἀλάττω τῆς γῆς λογίζομεθα ὅσον πρὸς ἰσημερινὸν πρὸς τοῦ πόλου, ἀμφοτέρωθεν δι' ἐκινῆκοινα βαθμῶν· τὸ δὲ μέγεθος δὸν τῆς ὁσμῶν, εἰς ἀνταρκτικῶν, δι' ὅλους τῆς σφαίρας, πρὸς βαθμῶν ἀρχαῖων· ὅπν' οὐ χωρεῖται μαστιγιστοῦ, ὅν καὶ δεύονται πρὸς τὰ πελάγια τῆς Εὐρώπης; ἐν τῇ ἰσθμῷ μακρῶν [Καταλείπει.]

φθι'. Ἐκ τῆς διόρυγος τῆς γῆς γίνονται αἱ πέντε τῆς γῆς ζώναι· ἡ μέση, περιεργισμένη κύκλοις ὅμοιοις, καὶ ἐκ τῶν καὶ λέγεται· αἱ ἑσπερίαι δύο μέγαντες τῆς σφαίρας κύκλων συνελκόμεναι, ψυχραὶ καὶ ποσειδάωνι μίσητον, μεταξὺ τῶν τῶν ψυχρῶν καὶ καυστικῶν ἐκείνης ἐκτεταται κλίμαται.

φθι'. Ἐν τῇ ἐκ καύσεως (ζώνῃ) διὰ τὴν ὁσμῶν τῆς καύσεως ὅσον δι' ὅλους τῆς ζώνης, καὶ ἐκ τῶν καύσεως ὅσον τῆς καύσεως· τὸ δὲ ἐκ αὐτῶν οὐ χωρεῖται κλίμαται· διὰ τὸ ὅτι ἡ καύσις ἐκ αὐτῶν συνεχῶς

Those of Asia, the Turks, Arabians, Armenians, Persians, Indians, Chinese, Scythians now Tartars: Those of Africk are, the Egyptians, Barbarians, Abyssines, (the white Ethiopians) Moors (the black Ethiopians) Cafres, &c. The Americans are the Mexicans, Peruvians, Brasilians, &c. naked and without cloathing: Those of Magellana are as yet unknown to us.

561. *The famous mountains are; in Europe, The Alps, Pyrenean mountains, Carpathus, &c. In Asia, Taurus, Caucasus; in Africk, Atlas, and the mountains of the Moon: but the renowned rivers are; in Europe the Danow, or Ister, (for it hath two names) Boristhenes, &c. in Asia, Indus, Ganges, Oby, &c. in Africk, Nilus, disburthening it self into the Sea as seven mouths; in America, Maragnon, &c.*

562. *The famous Cities, are in Europe, Constantinople, Rome, Venice, Paris, Lisbon, London, Amsterdam, Prague, Cracovia, Mosqua, &c. in Asia, Alepo, Bagdet (on the side Euphrates) Ormus, Goa, Cambalu, Quinsay, &c. In Africa, Alcair, Fessa, Maroco, &c. In America, Mexico, Cusco, Lima, &c.*

fricani, Egyptii, Barbari, Abyssini, (alibi Ethiopes) Mauri (atque Ethiopes) &c. Americani, Mexicani, Peruviani, Brasilenses, &c. nudi & inuestes: Magellanici nobis adhuc incogniti sunt:

561. *Celebrati montes sunt; in Europa, Alpes, Pyrenaei, Carpathus, &c. in Asia, Taurus, Caucasus; in Africa, Atlas & Luna montes: famosa flumina vero; in Europa, Danubius, seu Ister, (est enim binominis) Boristhenes, &c. in Asia, Indus, Ganges, Oby, &c. in Africa, Nilus septem ostiis se in mare exonerans; in America, Maragnon, &c.*

562. *Inclitae urbes sunt, in Europa, Constantinopolis, Roma, Venetia, Lutetia (Parisiorum) Lubona, Londinum, Amsterodamum, Praga, Cracovia, Mosqua, &c. in Asia, Alepo, Bagdet (cis Euphraten), Ormus, Goa, Cambalu; Quinsay, &c. in Africa, Alcair, Fessa, Maroco, &c. in America, Mexico, Cusco, Lima, &c.*

Δαλματίας, οἱ τῆς Παννονίας οἱ τῆς Ἀχαΐας [Ἑλλάδος] οἱ τῆς ἑλλαχίας, οἱ τῆς Θερμακῆς οἱ τῆς Ἀσίας οἱ τῆς Τυρκίας, οἱ τῆς Ἀραβίας, οἱ τῆς Αἰθιοπίας, οἱ τῆς Περσίας, οἱ τῆς Ἰνδίας, οἱ τῆς Σιναι, οἱ τῆς Σουδαρίας, νυνὶ Τερταρίας. Οἱ τῆς Λιβύας [Αφρικῆς], οἱ τῆς Αἰγυπτίας, οἱ τῆς Νεμεσίας, οἱ Ἀσσυριοὶ (Αἰθιοπικὰ λεγόμενοι) οἱ Μαυροὶ (Αἰθιοπικὰ λεγόμενοι) οἱ Κάφροι, κλ. Οἱ τῆς Ἀμερικῆς, οἱ τῆς Μεξικῆς, οἱ τῆς Περσῆς, οἱ τῆς Βασιλίας, κλ. γυμνοὶ καὶ ἑσθῆτων ἀνύμενοι οἱ τῆς Μαγελανικῆς ἡμῶν ἔτι ἀγνωστοὶ εἰσι.

φζα'. Ταῦτα ὄρη πολυπύρρλητα εἰσιν· ἐν Εὐρώπῃ ἄρα αἱ Ἀλπεὶ οἱ Πυρραῖοι, Κάπαδοκίαι, κλ. ἐν Ἀσίᾳ δὲ Ταῦρος, Καύκασος· ἐν Λιβύῃ δὲ Ἄτλας, καὶ τὰ τῆς Σιλικίας ὄρη, οἷον ποταμοὶ περὶ ἑαυτῶν, ἐν Εὐρώπῃ Δανυβίος ἢ γὰρ Ἴστρος (ἱχθυὸς οὗ τοῦ ὀνόματος) Βορυσθηνίς, κλ. ἐν Ἀσίᾳ Ἰνδός, Γάγγης, Ὁβύς, κλ. ἐν Λιβύῃ Νείλος, ἐκβολαὶς ἑπτά εἰς τὴν θάλασσαν καταρρίβων. ἐν Ἀμερικῇ Μαράγνον, κλ.

φζβ'. Αἱ πόλεις κυριώτεραι εἰσιν, ἐν Εὐρώπῃ, Βυζάντιον [Κωνσταντίνε πόλις,] Ρώμη, Ἐντίση, Λομβαρδικαία [Παρίσιοι,] Ὀδυσσέων, Λονδίνιον, Ἀμστερνάμ, Πράγα, Κρακοβία, Μοσκού, &c. ἐν Ἀσίᾳ, Ἀλεπό, Βαγδάτ (ἐν τῇ Εὐφράτῃ), Ὀρμουζ, Γοά, Καμβάλου, Κινσαι, κλ. ἐν Λιβύῃ Ἀλκαίρ, Φέσσα, Μαροκκία, κλ. ἐν Ἀμερικῇ, Μεξικό, Κουσκό, Λίμα, κλ.

Kings begin their accounts from the beginning of their reigns.

565. The rudeness of the Ancients had no other histories, but what they borrowed one to another, or imparted to posterity by setting up some monuments, (as of stones placed up and down, or of knots tied on a rope, &c.) yet notwithstanding things were forgotten, or changed into fables (tales): as length after letters grew rife, they began to set down alls done [matters achieved] in registers, together with their circumstances, lest any feigned or forged matter should creep in.

566. Are you willing to hear a certain Compendium [Abstract] of Chronicles? I will hint at some particulars, concerning the principal changes of mankind.

567. The very first beginnings were but sad for us, Adam with his Eve, made after the Image of God, and commanded to rule over the creatures, abused [mis-employed] the privilege that was granted them: and the first-born of Adam (whose name was Cain) a cruel fratricide, having slain Abel, gave himself with his whole progeny, up to impiety, and forthwith all men in imitation of him.

568. God grieved, that he had made man, and sending a deluge he destroyed all, except Noah, that was preserved with his in the ark, A. M. (that is, in the year of the world) 1657. but first

565. Priscorum ruditas non habuit alias Historias, præter quas narrabant sibi; aut innuebant posteris erectis quibusdam monumentis (ut lapidum hinc inde depositorum, vel ligatorum in fune nodorum, &c.) res nihilominus tamen veniebant in obliviam, aut transformabantur in fabulas: demum postquam literæ increbuerunt, ceperunt res gestas inferre in commentaria, una cum circumstantiis, ne quid affictitii aut subditicii irreperet.

566. Placetne tibi audire brevium quoddam chroniconum? memorabo carprim quædam singularia, de præcipuis mutationibus humani generis.

567. Primordia ipsa fuerunt nobis luctuosa, quia Adam cum sua Eva, facti ad imaginem Dei, & jussi dominari creaturis, abusi sunt concessio privilegio: Adæ vero primigenius (cui nomen fuit Caino) truculentus fratricida occiso Abele tradidit se impietati cum tota sua progenie, ejusque imitatione actutum omnes.

568. Indoluit Deus, quod fecisset hominem, immissoque cataclysmo delevit omnes, excepto Noâ servato cum suis in arca, A. M. (h. e. anno mundi) 1657. sed prius

φζι'. Ἡ ἡρώ παλαιῶν [ἀρχαίων] ἀπὸ τῆς οὐκ ἔχον ἀλλὰς ἱστορίας, αἷμα δὲ ταυτοῖς διηγήσαντο, ἢ τοὶ ἰδιώται τοῖς μεταγενέτεροις, ἀντιθέσαντες μνημεῖα τῶν (τοῦ ἀδῆς ἰνδῶ) ἐνδῶ διατάξαντες, ὃ ἐπὶ τῇ ἱστορίᾳ καὶ συνδύσαντες, καὶ τῇ ἡρώ γένεσιν μαθὲν ἡρώς ἐστιν αἰμωσίαι [λήθη] ἡλδῆς, ὃ ἐκ μῶντος μεταμορφώσιν ὁστὲν ὅτι τὰ γενέματα διατάξονται, ἢ ἔσονται τὰ ἀσχετὰ τὰ γινώσται ἐκ τῶν ἀπομνημονεύων, καὶ τὰς αἰσθησῶν ἡρώ μὴ ἐκπλασθῶν ἢ ἐκπλασθῶν ἐκ μῶντος.

φζς'. Ἐπεὶ συνδύκει [ἀπλοκεῖ] ἀπὸ τῆς ἐπιτομῆς τῶν ἡρώ χρονικῶν, ὑπομνήσεως τῶν ἐκ τῆς ἱστορίας τῆς ἀνδραπνῆς ὅσους παλαιολόγους.

φζζ'. Ἀπὸ τῆς ἀρχῆς αὐτῶν ἡμῶν πολυπραγμοῦς ἵσται, ἐφ' ᾧ ὁ Ἀδὰμ μὲν τῆς ἑωυτοῦ οἰκὸς διοικήσας τῷ θεῷ ὡς ἀνδρῶν, καὶ ὡς ἀσχετῶν ἐκείνων τοῖς κλισίαις, καὶ ταχύνοντο τοῖς συγγενεμένοις [ἀπομνημονεύουσιν] ὃ ἡ τῷ Ἀδὰμ πρὸς τὸν τοῦ [ἀπομνημονεύου] (ὃ τὸ ὄνομα καὶ τὸ) ἀνδρῶν ἀλλὰ φωνήεν τῷ Ἀδὰμ ἀνδραπνῆς [ἀνδραπνῆς] ἀνδρῶν αὐτῶν τῇ ἀνδρῶν μὲν τῆς ἀνδρῶν αὐτῶν γένεσιν, καὶ πάντες τὰς ἐκχρήσας αὐτῶν μετέμενοι.

φζη'. Μαθηματικῶν ὁ ὅσος, ὅτι ἀνδραπνῶν ἱστορίας, καὶ τῶν καταικυσμῶν ἱστορίας, πάντας ἀπώλεος, παλαιῶς τῷ Νῶε συνδύκει, ἐκ τῆς ἀνδρῶν τῶν ἐκ τῆς ἀνδρῶν ἀλλὰ ἡ ὡς ἀνδρῶν ἀνδρῶν [ἀνδρῶν ἀνδρῶν]

overthrown the Persian Monarchy, triumphs over the conquer'd world, at the age of 32 years, & dies of a sudden. (in whose time the way to make paper was found out.)

576. Near the running down of almost the fourth thousandth year, the Romans (having on all sides master'd the Kings of the earth) lay hold on the Empire of the world: the first Monarch whereof was Julius Cæsar, after him Augustus, in whose time in the year of the world 3970. Christ is born,

577. In the year of Christ 324. Constantine the Emperor turns Christian, and having built Constantinople, translates his seat thither, and makes the Eastern Empire, 324 d. after-ward in the year of Christ 1453 by the Turks, who follow Mahomet, born in the year of Christ 571.

578. About the year of Christ 1300. began to be known the virtue of the Loadstone, by which it turns it self towards the poles of the world; which thing gave occasion to make the Mariner's Compass; by whose help the other hemisphere of the world was discovered, and the whole world made passable by navigations: that countreys formerly resid and unknown to one another, may now keep asoft a traffic of commodities.

579. There followed in the year of Christ 1442. the invention of Printing, by the benefit whereof the world

umphant of subjugate or- be, juvenis (annorum 32 moriturque repente: (cujus tempore confectura chartæ reperta est.)

576. Sub decursum pene quarti millenarii, arripiunt Romani imperium orbis, edomitis undique regibus terræ: cujus primus monarcha fuit Julius Cæsar, hinc Augustus; sub quo (A. M. 3970.) Christus nascitur.

577. A Ch. (anno Christi) 324. Imperator Constantinus fit Christianus, ædificatque Constantinopoli transfert eo sedem, & constituit imperium orientale, occupatum post (An. Ch. 1453.) à Turcis, qui Mahomedem (natum A. Ch. 571.) sequuntur.

578. Circa A. Ch. 1300. cœpit innouescere vis magnetis, qua se obvertit ad polos mundi: quod dedit anam fabricandi pyxidem nauticam, cujus ope detectum est alterum hemisphærium orbis, totusq; mundus navigationibus factus pervius: ut gentes (prius seclusæ, & ignoratæ sibi invicem) jam possint colere communicationem utilitatum.

579. Sequuta est (A. Ch. 1442.) inventio typographiæ, cujus beneficio mundus impletur li-

τις Οικουμένην ἡδυνήσων
δεκαμυδίων, παλαιὰ δὲ τετρα-
κονταμυρία, καὶ ἑξαμυρία ὀνόμα-
ται ἐν τῇ ἡμετέρῃ δι-
σκήνῃ.

576. Ἐπὶ τῇ παρατάξει τῆς
πρώτης χρονογραφίας. οἱ
Ῥωμαῖοι ἐπὶ βασιλείᾳ τῆς γῆς
καταλάβοντες ἡμετέρας, τῆς ἀ-
ρχῆς τῆς οὐκ ἐκείνης ἐποχῆς τε-
ταται. ταῦτα δὲ ὁ Θεὸς ὁ
μονάρχης ὡς ὡς καὶ οἱ
ἐκ τῆς ἀρχῆς, Σιζαρεὺς,
ἐν τῇ ἐποχῇ τῆς κοσμικῆς γῆς,
ὁ Χριστὸς γεννᾶται.

577. Ἐν τῇ ἐποχῇ τοῦ Χριστο-
γενεῖας τῆς δὲ Κωνσταντίνου ὁ
Αὐτοκράτωρ Χριστιανὸν γί-
νεται, καὶ τὴν Κωνσταντινούπολιν
ἐκδοκίμασεν μεταφέρει ἐκείθεν
τὴν ἰδέαν, καὶ τὴν Ἀρχὴν
ἀνατολικὴν ἡγεμονίαν, καὶ τὴν
ἵκει μετὰ τῆς Χρ. 324.
ἐπὶ τῇ Τυρκίᾳ καταλαμβάνου-
σαν, καὶ τῇ Μακρονήσῳ ἀποκα-
θύνων, τῇ ἡμετέρῃ δὲ τῇ
ἵκει Χρ. 902.

578. Ἐν τῇ ἐποχῇ τοῦ Χρ. 1300.
ἀναγνώρισμα ἡγεμονίας ἢ τῆς
μαγνητικῆς δύναμεις, δι' ἣς
ἐπεὶ ἐπὶ πόλιν τῆς κοσμικῆς
ἐποχῆς. ὅπως ὁ κοσμικὸς
τῆς τῆς πόλεως ἡγεμονίας τε-
κτονισμοῦ. δι' ἣς ὁ Θεὸς τῆς
οὐκ ἐκείνης ἐποχῆς ἀνακα-
λύπτει, καὶ ἡμετέρας ἡμετέρας
ναυτικῆς διδόνται ἵνα τῇ
ἰδῇ ποσὸς τῶν ἀποκαθύνων
καὶ παλαιὰς ἀγνοήματα, κα-
τανοῖας τῇ ἀφελείᾳ τῶν τῆς
τῆς διωκτῆς.

579. Ἐν τῇ ἐποχῇ τοῦ Χρ. 1442.
τῇ ἐποχῇ τοῦ Χρ. 1442. ἡ
τύπος ἐφευρέθη, δι' ἣς ὁ κοσμικὸς
τῆς βιβλίου, καὶ τῶν ἐποχῶν

learned from one unlearned) or partition, by which the whole is divided into its parts, (as man into body and soul) or distribution, by which a genus or kind is parted into its species or sorts, (as man into male and female)

386. Of thoughts invented are made Theses [positiva] or sentences, whereby now something concerning something is affirmed or denied: in every one whereof, three things concur, the subject, the predicate, and the copula coming between; as, Logic is to be learned: which three if they necessarily cohere, an Axiom is made, a maxime of an undoubted certainty.

387. But if any one doubts whether the Predicate of the subject (or the major term of the minor) be rightly affirmed or denied, he proves it by taking a middle term (as 1. Logic is 2. to be learned, because 3. profitable) and frameth from thence a Syllogism by three propositions, made up of the three terms thrice transposed: whereof the first, the Major proposeth the basis or ground of the reasoning; thus; profitable things are to be learned: the Minor subsumeth, Logic is profitable: the Conclusion follows; Therefore Logic is to be learned.

388. By this means out of two propositions premised & granted, a third is brought in, whereby the uncertainty is 100% away: Note [mark] that one of the foregoing pro-

particio, qua totum dividitur in partes, (ut homo in corpus & animam); aut distributio, qua genus dispescitur inspecies (ut homo in marem & foeminam)

386. Ex inventis cogitativis fiunt theses, si ve sententia, quibus jam aliquid de aliquo affirmatur, aut negatur: in quarum unaquaque tria concurrunt, subjectum, predicatum, interveniensque copula; ut, logica est discenda: quae tria si necessario cohaerent, fir axioma, estatum indubitatae certitudinis.

387. Si autem quis dubitat, an predicatum de subjecto (si ve terminus major de minore) recte affirmetur vel negetur, probat assumpto termino medio (ut 1. logica est 2. discenda, quia 3. utilis): facitque inde syllogisimum per tres propositiones, e tribus ter transpositis terminis constructas: quarum prima, major, proponit basin ratiocinii, sic; utilis sunt discenda: subsumit minor, logica est utilis: conclusio sequitur, ergo logica est discenda.

388. Ita ex praemissis & concessis propositionibus duabus inferitur tertia, qua incertitudo tollitur: notabis, dissimulari interdum alteram prae-

δοτὶ τὴν ἀπαριθμήσειν) ἀμφισχυομένη, τὴν δὲ λογικήν, μέγα διακρίνει (οὐκ ἀδραστον εἶναι τοῦ μαθητῆς ψυχῇ) ἢ διακρίνει, τὴν γὰρ διακρίνει, εἰς τὰς δύο (εἰς ἀδραστον εἰς ἀρετὰ καὶ διανοίαν)

386. Ἀπὸ τῶν εὐρηθευμένων διανοιῶν ποὺ διότι τὴν λογικήν, εἰ τι γινώσκουσιν ἢ οὐκ, καὶ πᾶσι τοῖς μαθηταῖς ἐκείνῳ, τὸ καὶ πᾶσι τοῖς μαθηταῖς, τὸ καὶ πᾶσι τοῖς μαθηταῖς, εἰς τὰς δύο (εἰς ἀδραστον εἰς ἀρετὰ καὶ διανοίαν)

387. Ἐὰν δὲ τις ἀμφισχυῇ, εἰ τὸ καὶ πᾶσι τοῖς μαθηταῖς, εἰ τι γινώσκουσιν ἢ οὐκ, καὶ πᾶσι τοῖς μαθηταῖς, εἰς τὰς δύο (εἰς ἀδραστον εἰς ἀρετὰ καὶ διανοίαν)

388. Οὕτως ἀπὸ τῶν δύο προτάσεων ποσὴν τὴν μένων καὶ συμφωνούντων ἐκείνῳ, καὶ τῇ τῇ τὸ ἀδραστον εἶναι τοῦ μαθητῆς, εἰς τὰς δύο (εἰς ἀδραστον εἰς ἀρετὰ καὶ διανοίαν)

such a thing, in such a place,
etc.) or lastly confus'd [dis-
order'd] that is, when many
things do at once pour in up-
on the understanding, and o-
verwhelm it.

§2. So then the Logician making a thorough strall of every thing either by sense, if the thing may be gotten before him; or by reasoning, if the thing be not clearly present: yet there be some tokens of it; or by others testimonies, if it cannot be otherwise; labours to trace out things unknown, and to find out the truth of things doubtful, and to bring into order things that are out of order.

§ 83. When by reason he searcheth out that which is undiscover'd, he inquires into the circumstances of the thing; the causes and effects, the subject and adjuncts; those things which agree to it, and those which disagree; things like and unlike, things different & cross or contrary; raising out of these at length either an exact definition, or some kind of description.

584. Then he goes on to the division of the thing, into two, three, four parts, &c. according as the thing is: (for example sake, man is divided into two parts soul and body; the body into three, head, trunk and limbs; the year into four quarters, spring, summer, autumn, winter, &c.) that he may see every thing piece by piece.

535. Now Division is either distinction, by which one thing is distinguished from another, (as a man

videlicet multa simul
menti se offundunt, eam-
que obruunt.)

§ 82. Dialecticus igitur pertransiens omnia vel sensu, si res potest haberi coram; vel ratiocinatione, si rei non clare prostantis, indicia tamen aliqua adsumt: vel alienis testimoniis, si aliter nequeat: laborat eveſtigare ignota, & deprehendere veritatem dubiorum, redigereque indigesta in ordinem.

583. Quando explorat
inexploratum ratione,
perquirat ea quæ circa
rem sunt : causas, & ef-
fecta; subjecta & adjun-
cta; consentanea & dis-
sentanea; similia & dis-
similia; diversa & adver-
sa, seu contraria, ex his
demum extruens aut ac-
curatam definitionem,
aut qualemcunque de-
scriptionem.

584. Tum progreditur ad divisionem rei. bimembrem, trimembrem, quadrimembrem, &c. prout se res dat: (exempli gratia, homo dividitur bipartito, in animam & corpus: corpus tripartito, in caput, truncum, artus; annus quadripartito, in ver, aestatem, autumnum, hyemem, &c.) ut videat omnia particularim.

585. Divisio vero est aut distinctio, qua res à re distinguitur, (ut homo doctus ab indocto); aut

φ 6'. 'Ο Διαικλιμίδης τοί-
νω πάντα ἐξέταζεν· αἱ αἰσθη-
σὶς αὐτὸ πρῶτον μὲν ἐν
φαιάν· ἡ συλλογισμὸς, αὐτὸ
πρῶτον μὲν· μὴ φανερὸν ὅτι
ὁ μὲν σήμερον πᾶσι παρὶς· ἡ
ἀλλοτριὰ καὶ μετρεῖται, αἱ ἀλ-
λως δὲ διατάσσονται· οὐκ ὅσον
τὸ πρῶτον ἰδρύνοντα, καὶ πάλιν
ἡδὲ ἀμφοτέρωθεν ἀντιθέται καὶ ἀ-
λαβῇ, καὶ ἀναρτῶν τὰ αἰσθη-
τικὰ ὅτι τὴν πᾶσιν

φπγ'. Ἐξιστάζοντο ἀδοκί-
μοι τῷ λόγῳ, τὰ περὶ τὸ
σφύγμα ἐζητή· τὰς αἰτίας
καὶ τὰ αἰπατά· τὰ ὑπερ-
μια καὶ τὰ ὑποσπείματα· τὰ
ὁμοφύκτα, καὶ τὰ διαφυκτά.
τὰ ὁμοια ἔτι ἀνῳμοια, τὰ δια-
φορα καὶ τὰ σπαιπια, ἡ ἀπυ-
πτικέμια. ἐκ τούτων τὸ ὑπερ-
κατασπείζον ἢ ἀκρεβὺ ὀρε-
σμαρ, ὅποια δὴ πῦσι κατα-
σπείβω.

[illegible]

παρ'. Ἡ δὲ διαίρεσις ἐστὶν
 διαίρεσις, καὶ τὸ ἀσέγγμα δὲ
 τὸ ἀσέγγμα δὲ διαίρεσις,
 οἷον ἀνθρώπου παλαισθῆναι
 learned

learned from one unlearned) or partition, by which the whole is divided into its parts, (as man into body and soul) or distribution, by which a genus or kind is parted into its species or sorts, (as man into male and female.)

380. Of thoughts inven-
ted are made Theſes [poſi-
tions] or ſentences, whereby
now ſomething concerning
ſomething is affirmed or de-
nied; in every one whereof,
three things concur, the ſub-
ject, the predicate, and the
copula coming between; as,
Logic is to be learned:
which three if they neceſſa-
rily cohere, an Axiom is
made, a maxime of an un-
doubted certainty.

387. But if any one doubt whether the Predicate of the subject (or the major term of the minor) be rightly affirmed or denied, he proves it by taking a middle term (as 1 Logic is 2 to be learned, because 3. profitable) and frameth from thence a Syllogism by three propositions, made up of the three terms thrice transposed; whereof the first, the Major proposeth the basis or ground of the reasoning thus; profitable things are to be learned: the Minor subsumeth, Logic is profitable: the Conclusion follows; Therefore Logic is to be learned.

384. By this means out of two propositions premis'd & granted, a third is brought in, whereby the uncertainty is too^{ly} away: Note [mark] that one of the foregoing pro-

partitio, qua totum divi-
ditur in partes, (ut homo
in corpus & animam);
aut distributio, qua ge-
nus dispescitur in species
(ut homo in marem &
foeminam.)

586. Ex inventis cogitationibus fiunt theses, si ve sententia, quibus jam aliquid de aliquo affirmatur, aut negatur: in quarum unaquaque tria concurrunt, subjectum, prædicatum, interveniensque copula: ut, logica est discenda: quæ tria si necessario cohererent, fir axioma, essetum indubitata certitudinis.

387. Si autem quis dubitat, an prædicatum de subiecto (sive terminus maior de minore) recte affirmetur vel negetur, probat assumptio termino medio (ut 1. logica est 2. discenda, quia 3. utilis): facitque inde syllogismum per tres propositiones, è tribus ter transpositis terminis constructas: quarum prima, maior, proponit basin ratiocinii, sic; utilis sunt discenda: subsumit minor, logica est utilis: conclusio sequitur, ergo logica est discenda.

588. Ita ex præmissis
& concessis propositioni-
bus duabus inferitur ter-
tia, qua incertitudo tol-
litur: notabis, dissimula-
ri interdum alteram præ-

ὁπότε ἡ παιδεία τε) ἡμε-
 ραί, τὸ δόξατε, μέρα διασφί-
 (οἷον ἀδελφόν ἐν σῶμα καὶ
 ψυχῇ) ἡ διανομή, τὸ γιν-
 ὅσωνται, εἰς τὸ εἶδη (οἷον
 ἀδελφόν ἐκ ἀφ' ἑαυτοῦ καὶ
 λημ.)

[illegible]

607. Εὰν δὲ τις ἀμφι-
 βῇ, εἰ τὸ κατὰ τὸν μῦθον ἀπὸ
 τοῦ ὑποκειμένου (εἴπε ὁ μέγας
 ὅρος ἀπὸ τοῦ ἰσχυροῦ) ὁρᾷ
 ἡ ἀσθενεία (ἀπορίη), συμ-
 βῆναι δὲ τὴν μακροὶν περὶ ὁ-
 ρῶν (αἰετὴ δὲ διαλεκτικὴ
 ἐστὶ β. μακρῶν, ἅπ. ἀσπι-
 λῶν). καὶ ἀποδοῦναι συλλογισμὸν
 ἀπορίαν, διὰ τὴν τρεῖς πε-
 ρὶ τούτων, τὴν ἀπὸ τρεῶν τρι-
 μιλλὰ πέντε πέντε συμπίπτου-
 μένων· οἱ ἑκαστοί, μέγας
 ὅρος, ὅπου τὸν τοιοῦτον
 ἔστιν, ἔστι. Ταῦτα ἰσχυρῶς
 μακροῦν δὲ ὑποκειμένου
 ἰσχυρῶν, ἀλλ' ὁ διαλεκτικὸς
 ἰσχυρῶν ἐστὶν συμπερασμα-
 τικῶν, Ἄρα τῶν διαλεκτικῶν
 δὲ μακροῦν δὲ.

ρη'. Οὕτως ἀπὸ τοῦ εἰ-
 κοσι' ἔστιν ἀποστήσειν καὶ
 συγχωρημένην εἰσφέρειν καὶ
 ἡγεῖται, τὸ ἀββαὶα εἰσφ-
 εῖναι τὴν μὴ τὴν ἀπο-
 στάσιν ἐν ᾧ οὗτοί τε ἀποστή-
 σονται.

positus in somatimes eclips'd,
(dubius, it neq. expressly set
down, but only understood)
and that an Enthymem is
made, a defective Syllogism:
as, Logic is profitable, there-
fore to be learned; or, profit-
able things are to be learn-
ed, therefore also Logic

§89. A question very
much controverted, and dis-
putable on both sides, will
afford a dispute; where one
argues for the affirmative,
the other for the negative;
and they answer one ano-
ther's arguments and obje-
ctions, till the truth be
clear'd; but a captious dis-
putant in terms'd a sophister,
who quibbles, that is, by
pressed arguing craftily
make; sport [plays the
pag.]

§90. But when things
are not duly placed, not distin-
guished, and that offer them-
selves confusedly, are to be
set apart (or things disorder'd
to be brought into order) this
is Method, which hath three
grand rules; the first, that
we proceed from things more
known to those less known,
(that is, from the whole to the
parts, thence to the smaller
pieces; and from generals
to particulars) the second,
that every thing hang toge-
ther in that order, as they
flow from one another, that
notion may draw notion, (as
in a chain link is drawn by
link) the third, that every
thing be express'd in clear
perspicuous words, which
have no ambiguity in them.

§91. The Logician pro-
ceeding according to these
rules, if he find any so-
phismes [quirks] to lie in the

missarum, (hoc est, non
poni expresse, subintelli-
gi tantum) fierique en-
thymema, syllogismum
defectivum: ut, logica
est utilis, ergo discenda;
vel, utilia sunt discenda,
ergo & logica.

§89. Quæstio magno-
pere controversa, & dis-
putabilis in utramque
partem, dabit disputatio-
nem: ubi alius argumen-
tatur pro affirmativa
parte, alius pro negati-
va; alterque solvit alte-
rius argumenta & obje-
ctiones, donec veritas
patescat: sed captiosus
disputator sophista dici-
tur, qui argutatur, hoc
est, detorta argumenta-
tione fallaciter illudit.

§90. Quando vero in-
disposita, indiscreta, con-
fusumque se oggerentia,
discernenda sunt, (aut
disturbata redigenda in
ordinem) est methodus,
habens tres summas le-
ges: primam, ut eatur à
notioribus ad ignotiora,
(hoc est, à toto ad partes,
hinc ad particulas; & à
generalioribus ad specia-
liora): secundum, ut
omnia hæreant sic, quo-
modo ab invicem fiunt,
ut notio notionem tra-
har, (sicut in catena an-
nulus ab annulo trahi-
tur): tertiam, ut omnia
exprimantur verbis per-
spicuis, ambiguitatis ni-
hil habentibus.

§91. Secundum has re-
gulas procedens logicus,
si sophismata animadver-
tente latente in verbis, de-

out' εστιν, & οὐκ εστιν πρὸς τὸ διδασκῶν
αὐτὸν διανοεῖσθαι μόνον) καὶ ἡ-
γεῖσθαι τὴν διδασκαλίαν συλλογισμῶν
ἀπὸ τοῦ οἷον ἢ διαλεκτικῶν λο-
γικῶν ἐστι, ἀρα μάστις διδασκῶν
δὲ ὁ γὰρ, τὰ λυσισπῶν δὲ ἔ-
μαστις διδασκῶν, ἀρα, & τὴν δια-
λεκτικῶν.

§89. Ζήτησις πρὸς τὴν ἀμ-
φισβητήσιμον καὶ ἀμφιδόξον
ὥστ' ἢ περὶ μεθοδεύσεως, δια-
λεκτικῶν [διαλεκτικῶν] παρὶς
ὅπου διδασκῶν τὸ κατὰ ἀραπικὴν
μέτρον, διδασκῶν τὸ κατὰ ἀρα-
πικὴν ὅπου χειρὶ καὶ ἀμφοτέρω
ἀλλήλων ἐπὶ λόγους καὶ τὰς
προβόλους διαλέκων. ὡς ὁ
ἀλλοτρίως ἐπαρῶν γινώσκων· ἀλλὰ
καὶ ὁ συριστικὸς [ἀπαγωγὴ]
διαλεκτικῶς συριστικῶς λέγεται,
ὁ ἀπαγωγῶν, τὸ εἶναι, λογισμῶν
ὅπου χρεῖται ἀπαγωγῶς ἐμ-
πειζων.

§7. Ὅπως ἢ τὰ ἀπαγωγῶν,
ἀκρίβεια [ἀδύναμις] καὶ συ-
λλογισμῶν προσηγορίαν,
διακρίνεται δὲ. (ὅτι ἐν-
χρηστικὰ εἰς τὰς ἀντιθέσεις)
μὴ δὲ εἰς τὴν ἑκάστην τῶν εἰς μᾶ-
λιστὰ νόμους· τὸν προσηγορίαν τὸ
προσηγορίαν καὶ τὸν γινώσκοντα
τίς εἰς τὰς μεθόδους ἀγνοῦσα
(ὡς εἶναι, ἀφ' ὅλων εἰς μέρος, ἐν-
τὸν εἰς τὰς μεθόδους καὶ τὸν
ἢ γινώσκοντα εἰς τὰς εἰς τὴν
τίς) τὸ δὲ τίς τὸν ἀντιθέσεις
ἢ τίς: ἢ ἀντιθέσεις ἀλλήλων, ἢ οἷον
ἀφ' ἀλλήλων ἐπαρῶν, ὡς ὁ
γινώσκων γινώσκων ἑκάστην, (κατὰ
τὸν ὅπου ἀντιθέσεις συριστικῶν
εἰς ἑκάστην)· τὸν ἑκάστην, τὸ
πᾶσι τὰ ἐκαστὴν λέγει ἀντιθέσεις
λόγους, ὡς ἐν ἀμφοτέρω ἑκάστη.

§72. Κατὰ τὰς τὴν κα-
τὰ τὴν προσηγορίαν ὁ λογισμῶν
[διαλεκτικῶν] ἢ τὸν συριστικῶν
ἐν λόγους καὶ διδασκῶν ὅπου, τὰ ἀ-
ποδοί,

words, he clears words that are obscure, distinguishes the ambiguous, determines those that are undetermin'd, limits the indefinite, restrains those of a general sense, if any thing may be taken more at large, he particularly excepts it, and makes out every thing by reasons, that conceptions may be clear; thus so, purposed clearing things that are dark, confusing mistakes, ordering things out of order.

592. But to wind up such clear thoughts of our own, is *Synthesis* or *Composing*; to unwind other mens thoughts, is *Analysis* or *resolving*; to compare one with another, is *Syncretism* or *collating*: the ignorance of which knacks breeds perplexity.

clarat voces obscuras, distinguunt ambiguas, determinat indeterminatas, limitat indefinitas, restringit generales: si quid possit sumi largius, excipit nominatim, evincitque omnia rationibus, ut conceptus sint clari: sic potenter dilucidans tenebrosa, refusans paralogsimos, digerens inordinata.

592. Sed contextere tam perspecte cogitata propria, est *synthesis*; retextere aliena, *analysis*; conferre alia cum aliis, *syncretism*: quantum inscientia facit perplexitatem.

διαιτά τῶν ὀμίχλων διαιτά, τὰ ἀμφοβολὰ διακαθαίρει, τὰ ἀσέβηστα ἀπορρίπτει, τὰ ἄκατακατα τὴν ἀντιστοιχίαν τῶν ὁρίων ἀντιστοιχίᾳ τῶν ὁρίων [ὁμομασί] ἐκδιζῶνται, καὶ ἐπαντα τοῖς λογισμοῖς καταβάλλει, ἵνα οἱ αἱ συλλήψεις διαφανέες γίνωνται· ὅταν δὲ κατὰς σκοπεῖται ἀμφαδίζωνται, καὶ παραλογισμὸς διελύγῃται, τὰ ἀκατακατα διατάσσονται.

φ7β. Ἀλλὰ μὲν συνυφαίρειν [συνπιδῆναι] ὅταν ἀκατακατα τὰ ἴδια διατάσσονται, συνυφαίρειν· ἐξυφαίρειν [ἀναλύειν] τὰ ἀλλοτρία, ἀνάλυσις· συγκρίνειν ἄλλα μετ' ἄλλων, συγκρίσις· ὅταν δὲ ἄγνοια ἀπολείπειν ἁμφοβολίαν.

C A P. L I X.

Memoria ad quid colenda 593. *Et an per loca & imagines?* 594. *Tutior via per res ipsas, & methodum* 595.

The Art of Memory.

Mnemonica.

Ἡ Μνημονικὴ.

593. Memory also may be practis'd to a quick impression, and a firm retention, and a ready returning of those things, which have been once perceived.

594. For after it was found out by trials, that it chains notions together, and recovers them by the track, the masters of memory found out engines, certain images dispos'd in certain places, by viewing whereof, there is made both a very strong imagination (even in the dark and in absence) and a fast retention, and by going often over them again a remembrance wonderfully swift.

191. Etiam memoria potest excoli ad citam impressionem, & firmam retentionem, promptamque redditionem eorum, quæ percepta sunt semel.

594. Postquam enim deprehensum est experimentis, illam concarnare notiones, & recognoscere per vestigia, in venerunt mnemonici machinamenta, dispositas per loca certa imagines certas, quarum intuitu fit, tū imaginatio fortissima (etiā per tenebras & absentiam) tū retinentia prævalida, tū reiteratione earundem reminiscencia ad miraculum velox.

φ7γ. Καὶ ἡ μνήμη οἷα τί ἐστιν ἐπεξηράζειν, εἰς τὸ ἐντυπῶσθαι ταχέως, καὶ βεβαίως κρατεῖν, καὶ ἐπὶ μὲν ὁποδιδῶναι, τὰ ἀπαρξὶ κατελελυμένα.

φ7δ. Ἐπεὶ δὲ τὸ φανερὸν ἐξήριστο καὶ ἐμπερίειται, ἐκείνῳ συνυφασμένῳ τὰς ἐννοίας, καὶ ἀντιεχούσῃ αὐταῖς, ἀνδρῶν θαυμαστὴ ἀρχαῖος εἰ μνημονικοὶ τὰ μηχανήματα, διαταχθεὶς δὴτα διὰ πῶς τὸ πῶς εἰκόνας τίνας, ἀντιπρόβειν γίνονται, ἵνα φαντασθῶν ἰσχυροτάτῃ (τοῖς ἐν σκοτίᾳ γὰρ ἐστὶ καὶ ἀπύσῳ) κατωρθώσῃ βεβαία, καὶ τῇ ἀναλύσει αὐτῇ ἀνάμνησις θαυμαστὴ ταχέως.

C A P. L X I .

Lam eibici studii 601. Vita beata fundamentum, virtutis 602. Virtutis radix in intellectu 603. Vitium quid 604. Vitiomm gradus 605. Regiminis prerequisite tria 606. Ethica divisio summa in partes quinque 607

Ethicks, or Morality.

601 The most excellent part of Philosophie is Ethicks; informing a man concerning government of himself: how he may live and die undisturb'd in mind, healthie in bodie, joyfull in conscience, neither burthensome to himself nor to others, and without all disadvantageous want (by the blessing of God)

602 Hast thou a mind to know this also? I'll tell thee in a word; Wisdom, virtue, innocence, are the things which quiet and cheer a man, and render him amiable and commendable: on the other side Folly, vice, mischief disturb him, and do desperately make him hatefull & blameworthy.

603 But for'all that the love of virtues is not shrutt into us by bare precepts; nor the hatred of vices by bare prohibitions; by praisings and dupraisings; no nor by rewards and punishments neither; it behooves us thoroughly to understand, how virtue perfects, how vice defaces the image of God in us.

604 Virtue consists in a mean, vice in excess or defect: for to go beyond what's fit, or to come short of it, is indeed to transgresse, though there are degrees of transgression.

E T H I C A .

601 Præcellentiſſima pars philosophiæ ethica est: informans hominem de moderamine suipſius: quomodo queat vivere & mori imperturbatus animo, sanus corpore, lætus conscientia, nec sibi gravis nec aliiſ, & sine omni damnosa indigentia (sub favore Numinis)

602 Vis hoc etiam ſcire? compendio dicam: ſapientia, virtus, innocentia, ſunt quæ hominem tranquillat & lætificat, amabilemque & laudabilem reddunt: ſtultitia contra, vitium, noxia, perturbant, meritoque odibilem & vituperabilem faciunt.

603 At vero virtutum ſtudium non intruditur nobis nudis præceptionibus; neque vitiomm odium nudis interdictionibus, laudationibus & vituperiis; imo ne quidem præmiis & poenis: oportet penitus perſpectum habere, quam in nobis virtus perficiat imaginem Dei, quam vitium deſtruat.

604 Virtus conſiſtit in mediocritate, vitium in exceſſu vel defectu: nam excedere decorum, aut ab illo deficere, eſt utriusque transgredi, licet transgreſſionum gradus ſint.

Η ΗΘΙΚΗ.

χα. Τὸ ἑξοχλότερον τῶν φιλοσοφικῶν μέρους ἡ ἠθικὴ ἐστίν, τοῦ ἐπὶ τῷ πνεύματι ἀνδραγαθῶς ἀποστοχασμοῦ τῆς βίης· πῶς δὲ διαταχθῆναι ἐν ἀνδραγαθίᾳ καὶ ἀνδραγαθίᾳ τῆς ψυχῆς, ὥστε τῷ σώματι, ἀνδρῶν τῷ σώματι, καὶ αὐτῷ βίῃ, ἐν τῇ ἀλγεινῇ, ἡρεσέσθαι πρὸς βλαβερὰς ἐκείνας, οὗς διδουκόμενος.

χβ. Ἄρα θέλεις καὶ τὴν γνῶναι; συνομίσθῃς ἐμὲν σοφίᾳ, ἀρετῇ, ἀκακίᾳ, ἡσυχαίᾳ & ἀπορροιαῖς τῶν ἀνδραγαθῶν, καὶ ἀνδραγαθίᾳ καὶ ἀνδραγαθίᾳ τῆς ψυχῆς, ὥστε τῷ σώματι, ἀνδρῶν τῷ σώματι, καὶ αὐτῷ βίῃ, ἐν τῇ ἀλγεινῇ, ἡρεσέσθαι πρὸς βλαβερὰς ἐκείνας, οὗς διδουκόμενος.

χγ. Ἄλλα μὲν οὐδ' ἢ ἐπὶ αἰσθητῶν ἀποδοτῶν ἐκείνων ἐμὲν διὰ παραγρημάτων μόνον, ἐν δὲ τῇ κακίᾳ μὲν οὐδ' ἀπαρρομαίαν μόνον, δι' ἐπαίρων καὶ ψίγων· ἐν δὲ γὰρ ἐκείνῃ βραβεΐαν καὶ τιμωρίαν· δεῖ δὲ ὅπως ἀνδραγαθίᾳ ἐμὲν, πῶς δὲ καὶ αὐτῷ βίῃ, ἐν τῇ ἀλγεινῇ, ἡρεσέσθαι πρὸς βλαβερὰς ἐκείνας, οὗς διδουκόμενος.

χδ. Ἡ ἐμὲν ἀρετὴ ἐν μέτρῳ ὅντι, ἢ ἡ κακία ἐν ἀπορροιασμοῦ, ἢ, ἐν ἑλλείψει συνομίσθῃς· ὁ γὰρ ἀνδραγαθῶν τὸ ὑπερβαίνειν τῆς ἐπιμετρίας, παραβαίνει δὲ τὰ καὶ τοιαῦτα ἐπὶ τῇ παραβάσει διαφαστά.

605 Tu wit, if any one do wickedly through incogitance, 'tu a miscarriage; if upon deliberation, a heinous fault; if on purpose, a naughty prank; if maliciously, a villanous act, (a grievous sin;) if out of malice, to vex any body, forwardness: now a forward person is not ashamed of his misbehaviour; and he who doth not withstand a custom creeping leisurely upon him, will become incorrigible, and will undo himself and brand his name with an indelible mark.

606 If thou would'st order thy self handsomely, thou hast need to be acquainted aforehand with 1. the make and temper of thy natural inclinations, that thou maist not be ignorant whether they carry thee, and how thou must either comply with them or withstand them, that they may not goe beyond their bounds; 2. the objects, towards which thy inclinations are carried: which are thy self, thy neighbour, and God; 3. the motives and incitements, which draw them hither and thither.

607 The total summe of all will be, that thou be discreet in all things: which thou ever takest in hand, towards thy self in private, wary; towards thy neighbour just; towards God reverent; in a word, in that which good is, intire sincere, and constant.

605 Nempe si quis improbe agit incogitantia, est delictum; si cogitare, facinus; si studio, nequitia; si enormiter, scelus (flagitium); si malitiose, ut alicui xgre fiat, perversitas: perversum autem non pudet malitiæ: & qui non resistit consuetudini sensum obrepenti, inemendabilis fiet, seque ipsum perdet, & nomini inuret indelebilem maculam.

606 Tu si vis regerere apte, habes necesse præcognoscere 1. fabricam naturalium inclinationū, ut non ignores quo te illi rapiant. & quomodo illis obsequendum & aut resistendum sit, ne extra limites abeant; 2. objecta, in quæ tuæ propensiones feruntur: quæ sunt, tu ipse, proximus, Deus; 3. invitamenta & irritamenta, quæ huc & illuc trahunt.

607 Summa summarum erit, ut sis prudens in omnibus: quæ unquam occipis; erga te ipsum seorsim cautus erga proximum æquus; erga Deum reverens: tandem in bono integer, sincerus & constans.

χβ'. Εάν γάρ τις κακῶς πορῇ ἀποπεισῇ, παρ' ὅραμα ἴσιν· ἐὰν μὲν ἐνθυμησῇ, αὐτοπραγῶν· ἐὰν ἐκ προνοίας, πρὸς σκοποῦς· ἐὰν ἀπομελέως, βέλουςμα· ἐὰν ἀπονηρῶς, τὴν κακοπραδίην πια, φθονοῦν πρὸς γμα. ὁ δὲ φθονερὸς διακείμενος οὐκ ἵπταται πρὸς τὴν κακίαν καὶ ὁ μὲν ἀνδραγατῶν τῷ κακῶς ἐκ μὲν κακῶν ὁδοῦ ἐπιείσας, ἀνέροει μὲν καὶ ὁδοῦ ἐπιείσας, καὶ αὐτὸν ἀποπλάσσει, καὶ τὸν ἐν ὁδοῦ αὐτῷ ἐργασίᾳ ἐπιεικῶν σίγμα.

χγ'. Σὺ ἐὰν θέλῃς συντάξαι διότις διορῶν, χρῆται ἔχεις τὴν πορῇ γαίᾳ, α. τὴν τύπον τῆς φυσικῆς διατάξεως, ἐν ᾧ μὲν ἀγνοεῖς ποῦ σὶ ἐκείνῃ φέρῃς, καὶ ποῦ ἐκείναις ἀκολουθεῖς ἢ ἀντιτελεῖς δ' εἶ, τὴν μὲν ὑποκαίῃ τὰ ἱστορικά μὲν β'. τὰ ὑποκαίῃ, ἐν ᾧ τείνεις ἢ ἐκείνῃ ῥῆτι· αὐτὸ ἴσιν αὐτὸς σὺ, ὁ ἀποπλάσσει, καὶ ὁ Θεός· γ. τὰ διακείμενα καὶ ἀλλότρια, τὰ ἐν ὁδοῦ καὶ ἐν ὁδοῦ ἐργασίᾳ.

χδ'. Τὸ ὅλον καὶ ὅλον τὸ ἐν ἑστίᾳ, ἵνα γίνῃ φρονίμος ἐν πᾶσι ἐπιχειρήμασι· ποῦ σὺ συντάξαι ἰδίᾳ ἀλλότριάς, ποῦ σὺ ἀποπλάσσει, ποῦ σὺ ἀποπλάσσει, τὸ τίλ, ἐν τῷ ἀγῶνι ἀρῶν, ἐν τῷ ἀγῶνι.

CAP. LXII.

Prudentia summa quanam 608. requisita eo 609. Finis autem omnium qualis prae-
stestimendus 610. Media qualia eligenda 611. Modus utendi modus qualis
adhibendus 612. Imprudenter agentes 613. Virtutis obiectum triplex 614.

Prudence, or Discre-
tion.

PRUDENTIA.

ΠΡΟΝΗΣΙΣ.

608 Discretion [pru-
dence] is in this, that you ne-
ver think, or speak, or act
any thing in vain, or at ran-
dom, every thing circum-
spectly: by prizing every
thing according to its worth
(a good thing at a high rate,
a bad one at a low rate) and
by pursuing good things so
that you may obtain them,
and flying evil things so that
you may escape them.

609 If you will do this,
look in every action before-
hand on the end, view well
the means, wait upon a fit
season [occasion,] lest it slip
away; that is, bethink your-
self 1. whether the thing is to
be desired or undertaken? 2.
whether to be set upon thus
or otherwise? and 3. what
hindrance may thwart you,
unless it be prevented?

610 Let always the End
be something truly honest &
usefull [profitable,] and
withall (if it can possibly be)
pleasant; which is may not
repent you to have obtained:
therefore abstain always
from pernicious things, al-
ways forbear superfluous
things and if you have choice
amongst many things, prefer
the better thing before the
good, the best thing before
the better.

611 Lay for [provide]
the means, as much as you
can, 1. certain and infallible

608 Prudentia est in
eo, ut nihil unquam co-
gites aut loquaris, aut
agas, in cassum, aut in-
certum, omnia circum-
specte: æstimando quam-
libet rem ex sua dignita-
te (magnam magni, vi-
lem vili) bonaque sic
prosequendo ut assequa-
ris, mala sic fugiendo ut
effugias.

609 Hoc si vis, pro-
spice ubique finem, di-
spice media, attende oc-
casioni, ne elabatur; hoc
est, expende 1. an ali-
quid optandum aut in-
ceptandum sit? 2. num
sic an secus aggredien-
dum? 3. & quid impedi-
menti obvenire possit, ni
præveniat.

610 Finis semper sit
aliquid vere honestum &
utile; simulque (si fieri
potest) iucundum; quod
te adeptum esse pœnitere
non potest: pernicio-
sis ergo semper abstine,
supervacaneis semper su-
percede, atque si datur
optio inter plura, præfer
bono melius, meliori o-
ptimum.

611 Media provide,
quantum pœres, 1. certa
& infallibilia; 2. facilia

L 2

χρ'. Ἡ προνοία ἐν τούτοις
ἐστὶν ἵνα μὴ ποτε ἐν τῇ
πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους
ἐκείνους, ἀπειρήσῃς τὴν
ἐκείνους, ἐν τῇ ἐκείνους καὶ τῇ
ἐκείνους, (τὸ μέγα σφάλμα)
τὸ σφάλμα ἐκείνους καὶ τὰ ἐ-
κείνους ἐκείνους, ἐκείνους καὶ
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους.

χρ'. Ἐάν τις θελήσῃ τὴν
ἐκείνους πρὸς τὸν θεὸν καὶ τοὺς
ἀνθρώπους ἐκείνους, καὶ ἐκείνους
ἐκείνους, ἵνα μὴ ἐκείνους τῇ ἐκείνους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους.

χρ'. Τὸ τέλος διατηρεῖται
ἐκείνους τὴν ἐκείνους καὶ τὴν ἐκείνους
ἐκείνους, καὶ (ἐάν τις ἐκείνους ἐκείνους
ἐκείνους) πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους.

χρ'. Τὰ μέσα προνοία, ὅπου
ἐκείνους, ἐκείνους καὶ ἐκείνους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους, ἐκείνους ἐκείνους, ἐκείνους
ἐκείνους.

observance, that is, a wary and daily study for your own preservations which is placed in the ordering of labours, desires, adversities.

servationem, hoc est, cautum assiduumque studium pro conservatione tui: quod possumus est in moderatione laborum, cupiditatum, adversitatum.

ροπον θείλεις, τὴν ἴσιν, φέρει-
 μοι καὶ ἀνδραγὰς ὅππῃ δ' ἄμω,
 καὶ τῶν. Ἐν τῇ αὖ σὺ δ' ἐπὶ
 κείνῃ αὖ τῇ τῇ αὖ σὺ δ' ἐπὶ
 μῶν, ὅσῃ χεῖρ δ' ἄμω.

616 Of labours: that thou do not by avoiding them give thy self up to idleness, and so lead thy life, that is neither be usefull to thy self, nor to others: or on the other side by over much labour weaken thy strength, and spoil or e'en kill thy self.

616 Laborum: ne hos
defugiendo dedas te ig-
naviæ, viramque sic in-
finitas, quomodo nec ti-
bi sit usui, nec aliis: aut
rursum mimietare labo-
rum frangas vires, teque
corrumpas, vel etiam oc-
cidas.

χις. Τῶν σῶμα· ἵνα μὴ
 τῆς παρὰ τὴν τῆς ζωῆς
 σπουδῆς διδῶν, καὶ τὸ βίβλιν
 ἐπιδιδῶν, ὅτι μὴ διὰ τὴν
 αἰσθησιν ἵπ, καὶ τὴν ἀλλοτρίαν
 ἢ πάλιν τῇ σφαιρῇ τῆς ζωῆς
 πλὴν ἰσχυρῶς διὰ τὴν σφαιρῇ, καὶ σπου-
 δῆς διὰ τὴν σφαιρῇ, καὶ διὰ τὴν
 ἀλλοτρίαν τῇ σφαιρῇ.

619 Shun both these extremes; but more especially sloath and lazinesse, because one is more apt to offend on this hand: begin early [sometimes] to be laborious, and end late, all will be well.

617 Fuge utrumq; hoc
extremum; magis tamen
pigritiam & torporem,
quia proclivius est pec-
care in hanc partem: la-
boriosus esse incipe ma-
ture, & desine sero,
omnia salva erunt.

χλ'. Τὴν ἰσότητι ἀμνη-
 στέον, μετὰ τὴν τὴν οὐρανίου
 καὶ γὰρ τὴν, ὅτι τὴν ἀρετὴν
 ἔστιν εἰς τὴν μέγαν ἀμνηστέον
 φαίνεται. ὅτι τὴν ἀρετὴν
 καὶ τὴν ἀρετὴν, καὶ τὴν ἀρετὴν
 6124.

613 While either man fol-
low their occasions [business]
be not thou wanting to thy
self; refuse no honest labours,
or avoid them, but with
cheerfulnesse undergoe them,
and being begun follow [p]ly
them diligently and constan-
tly (without shifting and de-
lay,) until you have per-
form'd [set an end to them.

613. Dum alii suarum
rerum satagunt, tu tibi
deesse noli; nullös hone-
stos labores detrecta, aut
fubterfuge, sed cum ala-
critate subi, orfosque ur-
ge sedulo & constanter
(circa tergrersationem
& dilationem) donec iis
defungaris.

χιπ'. Ἐκείνου ἦν ἰδιαν
 φροντίζοντες, μηδὲ μωρὸς ποιεῖ
 σάσασιν τὰς διγμοῖς· ἔχῃ μὴ πα-
 ρεῖται καλὰς ἀντίθεσις, ἡ ὁποῖα
 διδρασκῶσι· ἀλλὰ ἀκροῦσιν καὶ
 πορευθῶσι ἐπὶ χεῖρ, καὶ ἀρξά-
 μεθ'· ἱππικῶς καὶ αὐτοῦ
 δαίως δύναι, (καὶ οὐ τῆς ἀνα-
 γλῆς κατὰ τὴν ἀναβολὴν) ἵνα τῇ
 δοτὶ τὴν αὐτὴν μὴνται.

619 Every day is a holy-day to sluggards (as the proverb is) even the working-days; do you on the contrary, be even in leisure busy; that is, whilst you are at your recreation (for it is allowed to him that is weary to take his rest, but not to grow lazy:) be not slothfull, but lively recruit your little tired forces:

619 Ignavis sunt feriæ
semper, (ut proverbio
aiunt) etiam profectis
diebus, tu contra, esto
etiam in otio negotio-
sus; hoc est, dum vacas
recreationi (permittitur
enim interquiescere la-
so, at non legessê: vi-
ne torpeas, sed lassas vi-
reculas vivide recolligas.

χαβ. Τεῖς ὀκνεοῖς καὶ ῥα-
 λῶν ἄρῃσιν αὐτῶν ἰσχυρὰ εἰσιν,
 ὡς ἵππος εἰπὲν καὶ ἐπ' ἀνέμῳ
 τῶν τῆς ἡμετέρας. Ὡς ἔτανα-
 πτόν· ἰδοὶ μανούει, τῇ ῥαλῶν
 ἀρχῶν· πῦρ ἐστὶ τῇ ἀνα-
 λυφῇ ἐν ταῖς εἰσεῖσι (ἰππευτῆς)
 ὁδὸν ῥαλῶν καὶ κατεπτόν,
 ἀλλ' ὅτι ὀκνεῖ· μὴ βαρκαῖδης
 ἰσχυρὰ· ἀλλὰ τὴν καμμένην ταῖς ἰσχυ-
 ραῖς ἀνὰ ῥαλῶν μὲν ἀσπυδῆς.

Ab illecebris cavendum 620. usque pernīs 621. Temperantia in victu describitur 622. & intemperantia 623, 624. Libidines impure 625, 626. & castitas 627. Avaritia malum 628. & frugalitas 629. Ambitio 630. & modestia 631. Curiositas 632. & sciendi temperantia 633.

TEMPERANCE. TEMPERANTIA.

620 *A self-love is created in us, and a desire of those things which rejoice us; but one ought to keep himself from inticements, which are wont to allure our concupiscences; that we may be entangled in things, not pertaining [belonging] to true happiness, and besotted with counterfeit good (things,) and doing those things first which ought to be done second, not use our life, but enjoy it; and indeed not enjoy it neither, but be disordered.*

621 That comes to passe,
then immoderately giving
our selves to the desire of
pleasures, or wealth [riches,]
or honours, or learning, we
slide into paltry vices, gluti-
tious, wantonnesse, covetous-
nesse, ambition, curiosity.

622 Be thou temperate
and sober, abstain from over-
much food : when thou art
hungry, eat ; when thou art
thirsty, drink, as much as
sufficeth : thou that art a sin-
ner, and who never dost lead
a sedentary life, be contented
with a dinner and a supper,
leave break-fast and beer
for work-men [labourers :]
because one's body with over-
much filling groweth heavy
[lazy] and sickly, and the
mind becometh indisposed
for the performance of duties.

TEMPERANTIA.

610 Philauria est in-
generata nobis, & opta-
tio eorum quæ nos hila-
rant: sed oportet tempe-
rare sibi ab illecebris,
quæ illectare solent no-
stras concupiscentias, ut
intricemus rebus imper-
tinentibus ad veram be-
atitudinem, & dementemur
fucosis bonis, agen-
tesque ea primario, quæ
erant agenda secundario,
vita non utamur, sed fru-
amur; imo ne fruamur
quidem, sed inquiete-
mur.

6.1 Istud fit, quando immoderate obsecundantes cupiditari voluptatum, vel opum, vel honorum, vel scientiz, delabimur in tetra vitia, helluationem, lasciviam, avaritiam, ambitionem, curiositatem.

612 Tu esto temperans
& sobrius; abstine à su-
perflua alimonia: cum
esuris, ede; cum sitis, bi-
be, quantum fatis: tu
studiose, & quicunque
agis vitam sedentariam,
esto contentus prandio
& cœna, relinque jenta-
culum & merendam ope-
rariis: quia corpus ni-
mia saturit te pigrescit,
animus vero ad obunda-
mum fin inabilis.

ΣΩΦΡΟΣΙΝΗ.

[illegible]

χαά. Τὸ πρῶτον, ὅτι α-
 μίτῳ αἰσιν δέξαι τὴν ὁμ-
 ομίαν τῶν ὁρίων, ἢ τὴν ἀνά-
 ῃ τῆς πίστεως, ἢ τῆς ὁπστήμης,
 καὶ τὴν πίστιν [καὶ τὴν ἀντι-
 ρώσιν] εἰς τὰς ἐξουσίας κα-
 κίας, ἀσθενείας, ἀσέβειας, φι-
 λοσοφίας, φιλοτιμίας, πολυ-
 λογίας, πολυλογίας.

χαλκῶ. Σὺ δὲ ζωοῖσιν καὶ
 νεκροῖς ἰδοὺ, ὅσοι τῆς πε-
 ρεσῆς τρυφῆς ἀπέχου· ἀφ' ἧς
 φάσι· διδόναι πίνει, τοῖς κεκοι-
 μετοῖς, ὅ ἐστι δὲ τὸν βίον
 κατεζήμενοι· διαζεκ, διαρ-
 κείται τοῦ ἀείρον, καὶ τοῦ εἶπον
 ἀπολείποντι τὸν ἀεὶρον πρὸς μὲν,
 καὶ τοῦ εἶπον τὸν πρὸς ἐργάταις,
 ὅτι τοῦ σώματος ζωίδεος χερταζέ-
 μαν· οὐκ εἶ καὶ κακῶς ἔχθ' ὁ
 ὃς ἐκ ἀναπνέουσιν γίνεται πρὸς
 τοῦ ὅπτα εἶναι τοῦ ὄφινται.

others, and corrupt them :
[one] upon them rake-
shames ! all detestable and
accus'd.

626 But not only adul-
teries, (or incests, whore-
shames, fornications, and un-
lawfull couplings,) but also
all unlawfull lecherie, un-
seemly kissings, love songs,
immoderate discourses, yea,
obscene thoughts, are a kind
of lewdness, and defile the
minds.

627 Dethou chaste, shame-
faced, undefled ; lay aside
wantonnesse in your carri-
age, vildary in your talk,
lasciviousnesse in your affi-
ons : and thus no fittinesse
may corrupt you ; let your
chastity expell a marriage-
life ; be not mad, with sal-
ling desperately in love with
women.

628 An immoderate de-
fire of having begetteth co-
vetousnesse, an unsatiable
evil: because a covetous man
is never satisfied with riches
(whilest he seareth afore-
hand that he shall want ne-
cessaries, & striveth to grow
rich right or wrong; although
he hath bags cram'd with
money, and chests with
clothes, and coffer: with jew-
els, and all sorts of household-
stuff; yet notwithstanding he
is afraid of poverty, and by
this means finds scarcity in
the midst of plenty: yet at
length goods ill gotten are ill
spent by spend-thrift heirs.

629 Dethou thrifty [a
good husband,] that thou
mayst alike shun niggardli-
nesse and prodigality: neither

seducunt & inquinant:
vah propadia ! omnes
despectabiles & execran-
di.

626 Ceterum non so-
lum adulteria, (aut ince-
sus, stupra, fornicationes,
illegitimi concubitus;) sed & omnis venerea sa-
lacity, indecoræ basia-
tionēs, amatoriz canti-
lenz, inverecundæ col-
locutionēs, imo obscæ-
næ cogitationes, impudi-
cilia sunt; foedantque a-
nimum.

627 Tu sis castus, pud-
cus, impollutus; absit
procacitas in gestibus,
obscenitas in dictis, pe-
culantia in factis: & ne
te ulla spurcicies conta-
minet, tua castitas exspe-
ctet matrimonialē vi-
tam; ne insanias, depe-
reundo foeminas effi-
citur.

628 Immodica cupi-
do habendi gignit avari-
tiam, inexplēbile ma-
lum: quia avarus nun-
quam saturatur opibus
(dum præmetuit necessa-
ria sibi de fore, annititur-
que per fas & nefas dite-
scere;) quamvis possi-
deat marcupia conferta
pecuniis, & cistas vesti-
mentis, scriniaque cime-
lilis, & omnifaria supel-
lectile, egestatem ni-
hilominus timet, adeo-
que experitur in copia
inopiam: tandem tamen
male paratā male dilabu-
tur, per hæredes prodi-
gos.

629 Tu esto frugalis,
ut æque fugias tenacita-
tem atque prodigalita-
tem: opes nec appetite

λοις ἐκ αὐτῶν καὶ καταμα-
ρτυοῖ. φθὲ ὅθι καταλαδῶν καὶ
σέβου; περιμυσθὲ ἐν
παύσι; ἢ καὶ ἐκείνῳ.

ἡ καὶ. Ἀλλ' οὐ μόνον μοι-
χεσίαι (ὁμιλίαι ἀνόμοιοι, πορ-
νείαι, διαφθοραί, ἄτομοι συνα-
σίαι) ἀλλὰ καὶ πάντα ἀφροδι-
σιῶ λαγνεία, ἀκρόμοινα φη-
λῆματα, ἔρωτα ἀσχητά,
ἀνέλογον συνομιλίαν, καὶ ὅ
καὶ ἀναστοιμιζόμενα ἐν δουλεύσει,
ἀσχηταί τισι καὶ τῶν τοῦ
μολυβδότου [μυλῶντος.]

ἡ καὶ. Σὺ δὲ ἴδι ἀγνός, πό-
σιμος, ἀμύλνους ἀπίστω ἢ
ἀναιδέϊα τῷ ἡμίλει, ἢ αἰ-
σχρότητι τῷ λόγῳ, ἢ ἀσχηταί
τῷ σκελετῷ καὶ ἵναικα τῷ μα-
θμίῳ σὶ ἀκαθαρσίαι μολύ-
νται. ἀγνεία σὺ περὶ δὲ καὶ
σέβ; καμὸν ἐν δὲ δουλεύσει μολύ-
νται γινώσκω μακάρις.

ἡ καὶ. Ἡ ὑπερβολὴ ἐπιθυ-
μίας τῷ κλάδει τῷ πλεονε-
ξίῳ [φιλαργείῳ] γινώσκει,
καὶ τὸ ἀπλῆστον, ἐπειδὴ ὁ φι-
λαργος οὐδέποτε καὶ ἐπιθυμίας
τῆς χρημασί (περὶ τοῦ ἀνθρώπου
τῷ ἀναγκαίῳ δουλεύσειν, καὶ
ἀνόμω φιλοπλεονεξίῳ) καὶ τὰ
μακροπία χρημάτων γίνονται,
καὶ τὰς κίστας ἐνδύματα, καὶ
τὸ φερέμεν καὶ μεταφέρειν, καὶ
παντοίας κατασκευάς, οὐδὲν τι
ἢ τὸν πλῆ πνίαι δελεῖται, καὶ ἐν
τῷ δουλείᾳ δουλείᾳ αἰδῶνται
τίλκα δὲ τὰ κακῶς σωμα-
θευόμενα, κακῶς ἐδίδου, διὰ
καρῶν καὶ αὐτῶν [ἀκαλα-
στῶν.]

ἡ καὶ. Σὺ ἴδι χρησὸς ἄσπε-
ρ ἐξ ἰσχυροῦ τῷ συμπεριλο-
γίᾳ καὶ ἀσυνταξίᾳ τῶν ἀλάτῃ
τῇ χρημασίαι καὶ ὑπερβολῇ
συνεῖ

apply thy self 1. to humani-
ty, that thou mayst hurt no
body, or grieve him; 2. to
justice, that thou do inju-
riously by no man: 3. to
kindness, that thou do cour-
tesies to any one to whom you
can.

643 It will serve to the
avoiding of offences: that
thou use towards all modesty,
affability, candour, truth,
urbanity, concord, mildness.

644 Thou shalt be mo-
dest, if thou be humble, not
haughty; shamefaced, not
sawcy; courteous, not for-
ward [restive, puerile,] or
grim [sullen:] rather silent
then talkative; rather so-
vere [stern,] then trifling
[light carriage:] & [for a
prattling trifler is displeasing,
who is not afraid to speak of
things done or undone, and
a babler [tattler] relating
old women's tales [stories:]
and a silly praler, uttering
secrets trusted to him; and
those who are wont unse-
sonably to interrupt: do you
therefore, where there is no
need of speaking, hold your
peace: there is no repenting
of silence.)

645 But take heed [be-
ware] more, that you de-
spise no man, or cross any
one without a cause, or re-
proach him, and lay a slan-
der on him, or trouble him,
or presumptuously find faults
with him, or defame and
traduce him; either by scof-
fing at him to his face, or
backbiting him behind his
back [slanders fall back-up-
on the slanderer:] praise
[commend] sparingly, but

1. humanitati, ne quem
offendas, aut contristes:
2. iustitiz, ne cui inju-
stiose facias: 3. benigni-
rati, ut afficias beneficiis
quem potes.

641 Evitationi offen-
sionū serviet, ut servet er-
ga omnes modestiā, affa-
bilitatem, candorem, ve-
racitatem, urbanitatem,
concordiam, mansuetu-
dinem.

644 Modestus eris, si
fueris humilis, non arro-
gans; verecundus, non
procax; comis, non mo-
rosus, aut torvus; paci-
turnus potius, quam lo-
quax; severus potius,
quam frivolus: (nam in-
gratus est gatrulus nuga-
tor, qui non veretur fa-
cta infecta loqui; & bla-
terans aniles ineptias
blatero; & effluens ar-
cana sibi concredita fu-
tilis locutuleius; & qui
solent interloqui im-
portune; tu ergo, ubi
loqui non est necesse, ta-
ce; silentii nulla pœni-
tudo.

645 Magis autem ca-
ve, ne quem contemnas,
neve cui adversere sine
causa, aut convitieris, &
inferas contumeliam, vel
facessas molestiam, vel
carpas cum præsumptio-
ne, vel diffames, tradu-
cas; seu cavillando præ-
sentem, seu calumnian-
do absentem (calumniæ
recidunt in calumniato-
rem:) parce lauda, par-
cius vitupera.

φιλανθρωπία, ἵνα μὴ πᾶσι βλά-
πτῃς, καὶ ἐνδικῶς βίῃ, καὶ ἐν
ἰσότητι ἀδικῶντος γὰρ οὐ
βλάπτεις τινά, ἵνα δὲ τοῖς
ἀγαθοῖς.

χμγ'. Τῇ εὐλαδείᾳ ἡ ἀπο-
στασία ἀποτρέφεται, ἵνα φυλά-
γῃς τοὺς ἀπέναντις καὶ μὴ ὀργί-
σῃς τοὺς ἀγαθοὺς, καὶ οὐκ ἀδικῶ-
ντας, ἀλλ' ὡς τὸν ἀντιπα-
ρῶντα, ἀποτρέφεται.

χμδ'. Κάτοικος εἶναι, ἵνα
ᾖς ταπεινός, οὐκ ἀλαζύνῃς· αἰ-
δέσῃς, καὶ ἀσπλγνῇς· ὡς ἀπὸ τοῦ
δύσκολου [αἰμώλους]· ἀ-
πὸ τῆς σκληρᾶς ὑπεροχῆς ἀλά-
λῃς, αὐτοῦ τοῦ μάλιστα φλυα-
ροῦ· ἀπὸ τῆς γὰρ ἐστὶν ὁ ἀδύ-
ναχος ἀπερμολόγος, ὁ μὴ
ἀνέχωνται τὰ πρὸς τὴν κατὰ
ἀρετὴν φλυαρολότην· ἐκ τῆς πλ-
ύτης ὅταν γινώσκῃς ὅτι βλάπτ-
ῃς ἐν περιμυῶντι τὰ ἀπὸ τῆς
κατὰ πρᾶξιν ἀνιδρυᾶ ἀδύνα-
τος ἀπορρολόγος· ἡ δὲ ἐ-
στὶ λόγος ἀκαίρους παρ-
εμμέναντος οὐ μόνον, ἀλλὰ καὶ
λαλῶντος ὁ γὰρ καὶ ἐστὶν, ὅταν
τῆς ἐργῆς ἐνδεία ματῶντος
[μεταμέλεια.]

χμε'. Μαλλον ἢ φυλάττεις
μὴ πᾶσι κατὰ σφοδρῆς, μὴ δὲ
νέειται πᾶσι εἰς ἡμᾶς λοιδορεῖς,
καὶ ἐνυβρίζεις, ἢ καὶ πᾶσι παρὶ χ-
μδ' πᾶσι μὴ μόνον ἐν πᾶσι, ἀ-
λλὰ καὶ ἐν τοῖς ἀγαθοῖς, εἴτε
σκέπῃται τὸν παρόντα, εἴτε
διαβᾶλλον τὸν ἀπόντα (αὐτὸς δὲ κα-
κολαίᾳ ὅτι τὸν διαβᾶλλον
ματῇ πᾶσι)· φειδωλῶς
ἐπαίει, καλλονὴ δὲ φειδωλῶς
ἐλόγῃ [μέμνη:]

forſwear it: for cheating [con-
zoning] is even as bad as ſteal-
ing.

658 What he hath borrowed,
he reſtores the ſame thing, not
another; and truly, as much as
may be, without loſs [dam-
mage:] but for that which is
borrowed on loan [lent] he
ſends back ſome other thing in-
deed, but of equal worth [va-
lue.]

659 If any one borroweth
of thee, lend him; eſpecially if
you have aſſented to [promiſed]
him that requeſteth: yet with-
all demand a bill of his hand,
or a pawn [pledge, gage,] for a
ſurety, or ſome other ſecurity:
becauſe by reaſon of the uncer-
tainty of mens life, and the ſlip-
perineſs of their credit [word,
honesty,] we have need of af-
ſurance.

660 When the debt is paid,
ſtrike out the debtor's name,
and deliver him up an acqui-
tance, whereby you may wit-
neſs that you have been paid,
and that you have receiv'd the
payment; or deliver him a diſ-
charge whereby you may teſti-
fy that you are ſatisfy'd, ſome
way or other that you have
agreed betwixt you.

661 He is injurious to him-
ſelf, who gets [runs] himſelf
ſo deep into debt, that at laſt he
is forc'd [conſtrain'd] to give
up his goods to the creditor: but
(he is more injurious) who ex-
acts of others (after the man-
ner of an uſurer) unlawfull
uſe [interfeſt] beyond the prin-
cipal: but he who impoveriſhes
[eats up] his debtor with inter-
eſt upon intereſt [uſe upon uſe,]
is the moſt villanous uſurer.

662 In ſhort, act juſtly,
covet nothing which is ano-
ther's, ſtand firmly [ſtrictly] to

rat: fraudare enim eſt
zque ſceleſtum ac furari.

658 Quod commodat-
to accepit, idem redhi-
bet, non aliud; & qui-
dem, quoad fieri poteſt,
citra damnum: pro eo
vero quod eſt mutuati-
tium (mutuo datum) re-
ſtituit quidem aliud, paris
tamen æſtimii.

659 Si quis à te mu-
tuatur, ei mutua; ma-
xime ſi ſtipulanti ad-
ſtipulatus es: poſtula
tamen chirographum,
aut pignus, vel hy-
pothecam, aut aliam
cautionem: quia opus
eſt cautela ob mortalicam
hominum, & lubricam fidem

660 Cum debitum ex-
ſolvitur, expunge nomen
debitoris, tradeque illi
apocham, qua teſteris eſ-
ſe tibi ſolutum, & te ac-
cepiffe ſolutionem; aut
trade acceptilationem,
qua teſtificeris tibi eſſe
ſatisfactum, quocunque
inter vos convento mo-
do.

661 Injurius eſt ſibi
ipſi, qui ſe obruit alieno
ære, ut tandē cogatur ce-
dere bona ſua creditori:
alii vero (injurioſus eſt)
qui exigit (ſeneratoris
more) illicita fœnora ſu-
pra ſortem: ſed qui pau-
perat debitorem anatoc-
iſmis (id eſt, uſura ex
uſura,) nequiſſimus uſu-
rarius eſt.

662 Breviter: age ju-
ſte, appetite nihil alieni,
ſta firmiter tuis promiſ-

μυρον ἢ τὸ κλέπτεν.

χρῖ'. Δανειζόμενος τι ἀπὸ
χρῆστος ταῦτόν ἀποπληνυσσιν,
ὡς ἄλλο· καὶ ὅτι εἰ δὴ αὐτὸν
χρεὶς βλάπτει· ἀπὸ τοῦ δα-
νείσθαι [δανείν] ἀποκαθίστῃ
ἄλλο τι, ἰσότητος δὲ.

χρῖ'. Τὸ δανείζεσθαι πα-
ρεῖ (ὡς χρῆστος) μέλῃς τι πτε-
ροῦ τῆς Συγκραταθείας· ἀ-
παίρει ὁ μὲν χρεὶς ἑαυτοῦ, ἢ
ἐγχεσθῇ, ἢ ὑποθήκῃ, ἢ ἀλ-
λό τι ἀσφάλισμα· ἐπὶ δὲ
βλαβείας διὰ τὸ θῆναι τὴν
ἀνδραπνίαν φύσει, καὶ τὸ
φθαλεῖν τῆς πέντης.

χρῖ'. Διαλυόμενος τὸ ὀφει-
λόμενον, ἐξάλειπον τὸ ὀφει-
μα τὸ ὀφειλόμενον, καὶ οὕτως αὐτὸς
ἀμα πάλιν ἀποχλῶ, ἀπὸ τοῦ
διαμαρτυρησάμενος πάλιν ἐκπλη-
ρῶσθαι τὴν ἀνάλυσιν· ἢ γὰρ
ἑαυτοῦ ὁμολογίας, τὸ ἰκανόν
τοῖς πιστομένοις τὸν ὀφειλέ-
την, ὅποῖός ἐστι ποσὶς.

χρῖ'. Ἐαυτὸν ἀδικεῖ ὁ
χρεὴς τῆς ὑπὸ πάλιν δυνάμει
ὀφειλουμένης ἑστῆς, ὥστε ἐξ
ἀνάγκης τὸ ὑποαρχεῖται δι-
δόναι τῇ δανείᾳ· καὶ δ' ἄλ-
λως, ὁ τῷ τοκογλύβῳ δίκῃ
τοῦτον παρ' αὐτοῦ εἰσπράτ-
των ὑπὸ τὸ κεφάλαιον ὁ πᾶ-
ρῆσαι τὸν χρεωφειλὴ τῷ τοῖς
ἀναποκισμοῖς (κατέστι, τὸ κε-
φαλαίον) μακροτάτους ἐστὶ
τοκογλύβους.

χρῖ'. Σωμειλῶντι δ' ἐ-
πείν δικαιοπραγίᾳ, μὴ ὅτι
θύμῃ τῷ ἀδικεῖν, πάλιν
ἰοντ

at their misfortune, but by pitying it; and so not by adding affliction to the afflicted; but by ridding them of it.

670 If further, you be serviceable to your superiours [betters] ; officious [civil] to your equals ; gentle and pleasing to your inferiours ; you will purchase your self true friends/tips ; nor will you be contemptible to others . As hangy ones , proud ones , parasites [base flatterers] are soon to be : nay more then that , you will make your very haters your friends .

do infortunium eorum
sed commiserando; & sic
non addendo afflictio-
nem afflictis, sed adi-
mendo.

670 Si praeferas fueris obsequiosus erga superiores, officiosus erga pares; lenis & placidus erga inferiores; parabis tibi amicitias veras, nec eris contemptui aliis, ut solent fastuosi, tumidi, parati; quin & osiores ipsos tibi conciliabis.

[illegible]

C A P. LXIX.

Fictas 671.

Pietie, or Godliness.

671 But above all things
let him be every where in your
thoughts; who is above all
things; and from whose grace
[goodness] alone a blessing can
come to you and your affairs;
but from his indignation [anger]
a curse and ruine: him do
you reuerence alone, love him
entirely, call upon him perpetually,
in his fight at no time
and in no place sin, trust all
your concerns to him with confidence;
truly he will bestow
on thee a fair blessing.

PIETAS.

671 Super omnia ve-
ro obversetur tibi ubi-
que Ille, qui super om-
nia est, & à cuius fol-
lius gratia tibi, & rebus
tuis, benedictio, ab indi-
gnatione vero maledi-
ctio & interitus, venire
possunt: hunc tu unice
reverere. summe deama,
perpetuo invoca, in ejus
conspectu nunquam &
nusquam pecca, omnia
tua illi fidenter crede: nā
ille re pulchre beabit.

‘Η ΕΥΣΕΒΕΙΑ.

[illegible]

C A P. LXX.

Coronides virtutum tres 672. *Plenitudo* 673. *Sinceritas* 674. *Constantia* 675. *quas quisquis aliis virtutibus addit, beatus est* 676.

CONSTANCY.

672 Although our integrity [intireness] be imperfect, you nevertheless that you may get to your self an ha'ir of all sort of honesty, add for the

CONSTANTIA.

672 Licet nostra integritas imperfecta sit, tu tamen ut tibi compares habitum omnimodæ probitatis, coadde coro-

Ἡ ΕΥΣΤΑΘΕΙΑ.

χ^ος. Καὶ τὸς ἡ ὁλοκλη-
 ρεία ἡμῶν ἡ ἀποπλή. ὦ. Ὡς ὁμοῦ
 ἵνα ὁ παρὰ τοῦ αὐτοῦ τὸ
 ἔκτεν παντοίας ἡ ἀποκρί-
 νειας, τοῦ αὐτοῦ αὐτοῦ τὸ

self to God, and to your self; that you may be in your own power, and not be tumbled or hurried up and down at another's pleasure; & that having a good conscience in all things, you may remain without hurt or damage, and continually rejoice.

& tibi, ut sis in potestate
tua, nec volvaris aut ra-
pteris alieno prolubio ;
urque tibi bene confcius
in omnibus, permanes
illæsus & indemnus, ex-
ultesque continenter.

σταυρὸν τοῦ κυρίου ἀνέστη· ὡς
 αὐτὸς ἐκείνου σταυροῦ, ἐκείνου
 ἡρώδου, ἐκείνου ἀρχιερέως
 ἡρώδου, ἐκείνου τοῦ ἀλ-
 λου· ὁ ὧς Ἰησοῦς ὁ σωτηρὸς
 ὡς ἀπεστα, διαμένει ἀλλο-
 τριᾷ τῇ ἐκείνου, ἐκείνου
 πατρὸς ἀγαλλιάμενος.

C A P. LXXI.

Artes sermonis 677. *Lexicum* 678. *Grammatica* 679.

The arts of speech: and
first lexicon and gram-
mar.

677 The things hitherto
consider'd may be perform'd in
silence: but because we are
made for sociableness, and
there is need of speaking [dis-
coursing] the discoursing arts
(being a little appendage of
philosophie) are also pra-
ctis'd; lexicon and grammar,
rhetorick and oratorie, poetrie
and musick.

678 Lexicons are the inventories of words: whose beginning seems to be from vocabularies [word-books;] where words are heap'd together after any manner: hence they came to fuller dictionaries; where they are digested into an alphabetical order; if all along, for a speedy finding out, you shall call it a promptuarie [store-house;] if by reducing the words compound to the simple, and those derived to the primitives. with the original searched out, you shall term it a lexicon: which will be so much the better compos'd, by how much there is a fuller collection of words, that you may meet with whatsoever you look for, and a more exact placing of them, that you may find them in their own place, and

*Artes sermonis : primumque
lexicon, & grammatica.*

677 Hucusque specta-
ta possunt peragi silen-
do; quia vero facti su-
mus ad socialitatem, &
opus est sermōcinari, ar-
tes quoque sermōcina-
trices (appendicula phi-
losophiæ) coluntur; lexi-
ca & grammatica; rheto-
rica & oratoria; poësis
& musica.

678 Lexica sunt re-
pensoria vocum: quorum
exorsus videtur esse à
vocabulariis, ubi voca-
bula congeruntur quovis
modo: hinc ventum ad
pleniora dictionaria;
ubi digeruntur alpha-
betico ordine; si con-
tinuo, ad celerem in-
ventionem, promptua-
rium dices; si reducen-
do compositas voces ad
simplices, & derivatas
ad primitivas, cum e-
ruta originatione, le-
xicon vocabis: quod
tanto fabrius erit, quan-
to plenior collectio voca-
bulorum ibi fuerit, ut
reperias quicquid qua-
eris; & amussim ferre
collocatio, ut suo loco
reperias; & dilucidior ex-

Αἱ τῆς λόγου τέχνης καὶ τῆς
πορῆς ἡ λειψικὴ γράμ-
ματική.

[illegible][illegible]

more clear explication of them, that they may shine forth of themselves to the reader.

679 *A* grammarian considers how syllables may rightly be made of letters, words of syllables, phrases & sentences of words joyned together, and of these periods, and a context of speech; that barbarisms, or solæcisms be not admitted; according to the proprieties of every language, their analogie and anomalie, (for some words are formed regularly, others irregularly:) you have an abstract of grammar; the systeme stands in it's own place.

plicatio, ut legenti ultro dilucescant.

679 Grammaticus commeditatur, quomodo recte fiant ex literis syllabæ, & syllabis voces, & conjunctis vocibus phrasæ & sententiz, & ex his periodi, sermonisque contextus; ne admittantur barbarismi, aut solæcismi; juxta idiotismos cujuscunque linguæ, analogiamque & anomaliam (quippe quædam formantur regulariter, alia irregulariter:) habes grammaticæ breviariû; systema stat suo loco.

μᾶλλον ἐλαττωσθῇ.

χρδ'. Ὁ γραμματικὸς μαλετῇ [ἀνασυντῇ] πῶς ὁρῶν ἐκ τῆς γραμμᾶς τῶν αἰ συλλαβῶν γίνονται, ἐκ τῆς συλλαβῶν αἰ λέξεις, ἐκ τῆς λέξεων συντάξεως αἰ φράσεις καὶ γινώσκων τὰς πρὸς τοῖς ὁδοῖς λόγων συμπλοκάς ἵνα μὴ βαρβαρισμοὶ καὶ ὁλοκαίως ποσοδίζονται καὶ δὲ ἰδιωτισμοὶ [τῶν ἰδιωμάτων] ἐκ αἰσῆς τῆς γλώττης, ἀναλογίαν τε καὶ ἀνωμαλίαν (ἀ μὲν γὰρ ἀναλόγως, τὰ δ' ἀνωμαλῶς σχηματίζονται) ἔχει τὴν τῆς γραμματικῆς ὁποιοῦν τὸ ὅσχημα καὶ ἰδίῳ τῷ πρὸς ἴσησιν.

C A P. LXXII.

Rhetoris munia 680. tropus 681. quadruplex 682. Allegoria & hyperbole 683. 684. Epitheta, antitheta, synonyma, periphrases 685. Figura 686. sententia octo 687. totidem dictionis 688. Ornamenta accessoria, gnoma, adagia, &c. 689 Styli diversitas bis trina 690. Orationis status triplex 691. Orationis membra 692. Gestus 693. Disertus, facundus, eloquens, quid differant 694.

Rhetorick and oratorie.

Rhetorica & oratoria.

Ἡ ῥητορικὴ καὶ ἡ λόγος δὲ γαίμας.

680 That speech may be not only intelligible, but also pleasingly, delightfull, and sharply piercing, the rhetorician colours words with tropes, sentences with figures, pronunciation [utterance] with gestures.

681 *A* trope is when a word is translated from it's natural signification, to signify some other thing like or contrarie, or at least different.

682 For when I call a dunce a block or ass, it is a metaphor; whereby one like

680 Ut sermo sit non tantum intelligibilis, sed etiam suaviter delectabilis, & acute penetrabilis, rhetor colorat verba tropis, sententias figuris, pronunciationem gestibus.

681 Tropus est, cū vox transfertur a nativa significatione ad significandū rem aliā, similē aut contrariā, aut saltem diversam.

682 Cum enim stupidum voco stipitem, vel asinum, est metaphora;

χρδ'. Ἵνα ὁ λόγος ὡς μὴ ὂν νοητὸς ᾖ, ἀλλὰ καὶ ἡδύς τιμωρὸς, καὶ ὅς τις διαπορεύς, ὁ ῥητωρ τοὺς μὲν λέξεις τρεπίποι, τοὺς δὲ γινώσκας σχηματίζει, τὴν δ' ἐκφώνησιν τῇ ἀποκρισῇ χρονίζῃ.

χρπ'. Τὸ πρὸς τὴν ἀναισθησίαν ἢ φωνὴ μετακτίζεται ἐκ τῆς ἰδίας τῆς ἰδίας σημασίας πρὸς τὸ σημαίνειν ἄλλο τι, ἢ μὲν ὅν ἢ ἄν ἐναντίον, ἢ διαφορῶν.

χρδ'. Τὸ γὰρ τὴν ἀναισθησίαν ὁποιοῦν εἰς ἄλλο ἢ ὅσον, μεταφωρᾷ ἔστιν, ὡς τὸ ἰδιῶν thing

but that which is to be sung with childrens voice, (before they speak big, or their voice break) desiant [counter-tuneur] the third, fifth, eighth, agree sweetly; otherwise they make a jarring discord.

702. Therefore to avoid disagreement, whilst every finger singeth his part (set down with notes of musical figures) one sheweth the time by the striking of his hand: from whence the rest take the measure of their singing and pause [Hoy.]

rem; imam, bassum: sed cantandum voce puerili, (anrequam hircuitaliant, seu gallulascant) discantur: consonant autem suaviter tertia, quinta, octava: alias faciunt dissonantiam absonam.

702. Ergo ad evitandam discrepantiam, dum quisque concentorum cantat suam vocem, (depictam notis figurarum musicarum) unus prae-monstrat modulum percussione manus: unde reliqui accipiunt mensuram cantus & pausa.

μίσω, τὸν δὲ κραυγὰν, τὸν δὲ τῶν παιδικῶν φωνῶν ἀδελφίαν (πρὶν τὸν ἥρωα μῦθον εἶδ' ἡ δ' αὖτε) ὡς ἡ δὲ τριτα, πέμπτη, ὄγδοη συμφωνοῖεν· ἄλλοτε μὲν ἀπ' ὁδὸν ἀκούει δισσωνία.

ψ. Δὲ ποτὶ τὸ ἐκρυβέν τὸν διαφώνοντα, ὅπου τὸν ἡρώου τῆς συνάδου τὴν φωνὴν αὐτοῦ ἀδῶν (τῆς τῆς μουσικῶν χαρμυλικῶν οἰκείας κραυγῆς) ὡς τῆς ποσειδωνίου τὸ μῦθον τῆς χιτῶνος ἀνὰ τὴν ὁδὸν ἵππεσι τὸ μίλιν τὴν ἀνατολὴν δὲ διαλέλματι λαμβάνουσι.

C A P. LXXIV.

Medicina euv colitur. 703. ejusque cultura ratio 704. Medicorum sectae 705. Hermetici subtiles 706.

Medicine, or Physick.

M E D I C I N A.

Ἡ ἹΑΤΡΙΚΗ.

703 We have taken a view of philosophic, with it's parts and corollaries: medicine followeth: which the universities practise to this end; that there may not be wanting those who may be able to preserve mankind from bodily diseases.

703 Aspeximus philosophiam, cum suis partibus & corollariis; medicina sequitur, quam academia excolunt ideo; ut ne defint, qui queant prae-servare humanum genus à corporeis morbis.

ψ. Τὴν φιλοσοφίαν ἔσπευξαμεν μετ' αὐτῆς μερῶν τε καὶ ὅψεσιν [πορευτικῶν μέρων] ἡ ἱατρικὴ ἱππὶς μὲν ἐκ ἀκαδημίας διὰ τὸ ἐξέρχον· ὡς μὲν ἐκλείπειν τοὺς διασώζοντας τὸ ἀνθρώπινον γένος ἀπὸ τῆς σωματικῆς νόσου διατηρεῖ.

704 They are employ'd in knowing the subject of health in man's body, by anatomy; & remedies by simpling and chymistrie; and in the manner of applying them by visitations of the sick: especially if in any place there be a hospital, unto which are gathered from all places, these that are troubled with hurtfull diseases, either curable, or incurable) to be cured by the joint advice of physicians.

704 Hi exercentur in noscendo subjecto valetudinis, humano corpore, per anatomiam; & remediis, per botanices & chymiam; & in modo applicandi ea per visitationes agtorum: praesertim sicubi est valetudinarium, ad quod congregantur undeliber affecti lonicis morbis, (sive sanabilibus sive insanabilibus) curandi collectivo consilio medicorum.

ψ. Οὗτοι ἐν τῷ γινώσκῳ τὸ ὑποκείμενον τῆς ὑγείας ἀσθενῶν [γυμνάζοντι] τὸ ἀνθρώπινον σῶμα διὰ τῆς ἀνατομίας· καὶ τὰς διασκευάς, διὰ τῆς βοτανικῆς τε καὶ χημικῆς· καὶ ἐν τῷ ἔργῳ τῆς ἐπαμύνης ταύτης, διὰ τῆς ἐπισκευῆς ὁπποτέρου πλεονεκτημάτων [ὑγιαίνειον] τῶν κατὰ τὴν ποσειδωνίου συμβολήν, αἱ δὲ βλαπτικαὶ νόσοι, ἐν διασώζοντες ἐπ' ἀρχαῖς εἰς νοσήσιας, τῇ ἰατρικῇ τε σιμικτικῇ τῇ αὐτῇ κλη.

705 Em-

705 *Empiricks heretofore profess medicine [physick:] afterwards methodists looking to the signs [symptomes] of diseases, the experiments being not regarded: dogmaticks succeeded, adjoining reasons to experience, who call themselves Galenists.*

706 *At this day the spagirick, or Hermetick physick is in vourion: admirable for the preparation and subtilty of medicines, but withall dreadful for the great danger, if it be handled unwarily: those focus very much in contriving an universal medicine, for a present cure against all distempers; which they place in a fifth essence [quintessence] refined from all elementary grossness, (you shall see the praxis of physick beneath, cap. LXXXVI.)*

705 *Olim profitebantur medicinā empirici: deinde methodici, respuccientes ad indicationes morborum, posthabitis experimentis: successe-runt dogmatici, conjungentes rationes experientiz, qui se vocant Galenicos.*

706 *Hodie inclaruit medicina spagirica, sive Hermetica: admirabilis præparatione ac subtilitate medicamentorum, sed simul formidabilis ob summum discrimen, si tractetur incaute: hi defudant summiopere in emolienda catholica medicina, præsentanea adversus omnes morbosos affectus; quam ponunt in quinta essentia, sequestrata ab omni elementalī crassamento, (praxin medicinæ videbis infra, c. LXXXVI.)*

ψ'. Περὶ παλαιῶν ἰσθ' ἀποκρί-
των ἰατρικῶν αἰ ἐμπειρικῶν
μετὰ πρῆτα οἱ μεθοδικοὶ, ἀπο-
σβέσαντες [καταργήσαντες]
τοὺς περὶ τῶν νόσων μετρίμα-
τας, ἔμπειροι ἐν ὁληρωμα-
τικῇ ὑποκρίνοντο τέχνης: οἱ δο-
γματικοὶ, συζυγίσαντες τῇ
ἐμπειρίᾳ λόγους, οἱ Γαλινοι-
καὶ ἐπομαζόμενοι.

ψς'. Νυνὶ δὲ διαφωτισθὲν
δὲ ἰατρικῇ ἀποκριτικῇ ἡ Ἑρ-
μητικὴ· θαυμαστὴ τῆς κατα-
σκευαστικῆς καὶ τῆς ἀγχι-
νοῖας· ἔμπειροι [φαρμα-
κεῖται], ἀλλὰ δὲ καὶ φοβεροὶ διὰ
τὸν μίσητον κίνδυνον, ἐὰν
ἀσπειροῦνται, ἀπογυμνασθῇ-
ται· αἱ τοὶ μὲν μάλιστα κατε-
δεδόκη [ἐκτέλει] [ἐκτελοῦν]· ἐν τῇ
ἐρῶν ἐν ἰατρικῇ καὶ δοκί-
μῃ [παρασκευῇ], καὶ πάν-
των νοσησάντων πασῶν ἰνιερῶ
[ἀσθενειῶν]· ὡς ἐν τῇ πύμ-
νῃ ἡ εἰς αὐτὰ τιθέντες, ἀπὸ παν-
τὸς συγχωρεῖ παθεῖν χωρι-
σθέντες, (τὴν τῆς ἰατρικῆς
ἐκτέλει καὶ ἐκτελοῦν ἐψζ, κλ.)

C A P. LXXV.

*Jurisprudentia ad quid, & quid requirat 707. Vincula societatis humanae, ju-
ra 708. Personarum 709. & rerum 710. & actionum 711. Casus socie-
tatem labefactantes 712. horumque remedia 713. Iureconsulti quomodo
consultuntur 714. Abbreviatura illorum 715.*

Knowledge in L A W.

707 *Men employ their Studies in the knowledge of the law, that there may not be wanting those who may know how to keep humane so-
ciety safe from dissensions: by the knowledge, 1. of bonds, by which that fellowship is kept together: 2. of cases, whereby it is weakened [slackned:] 3. of remedies by which it is re-
stored.*

F 708 *The bonds, are the RIGHTS, those threesfold;*

JURISPRUDENTIA.

707 *Jurisprudentiz datur opera, ut non desint qui sciant præstare humanam societatem salvam à diffidiis: per notitiam, 1. vinculorum, quibus consortio illa continetur: 2. casuum, quibus labefactatur: 3. remedium quibus restituitur.*

708 *Vincula, sunt I V R A, triplicia; perso-*

H Νομοδιδασκαλία.

ψζ'. Ἐπιτηδεύουσι ἡ νο-
μικὴ τῷ μὴ εὐλείπειν τοῦ
γινώσκοντος παρέχειν τὴν
ἀνθρωπίνην κοινωνίαν ἀ-
βλαστῆν ἀπὸ τῶν διασπασάντων· διὰ
τὴν γινώσκιν, α'. τῶν δεσμῶν,
οἷς ἡ ἑταιρεία αὐτῇ συνί-
χεται· β'. τῶν συμβεβηκότων,
οἷς ἡ κοινωνία [παρακινεῖται]
γ'. τῶν φαρμάκων οἷς δόπο-
ν κατεστῆ.

ψη'. Τὰ δεσμά εἰσι Δ' Ι-
Κ Α Ι, τρεῖς πλη· α'. ἐκ τῶν

Upon the revelations of God: whosoof to be ignorant of nothing, catholically to hold the whole meaning [sense,] and to be able to maintain [vindicate] those things which are hence heretically wrested, is a theological exactness.

713. Divinitie is otherw^{ise} divided into positive [*theodivinity*.] which consisteth in clearing the Scriptures by Scripture; and into catechetical, which hath the accommodation of the oracles of God to the understanding of the simple; and into didactical [common places,] which is husied [employed] in the reducing of particulars to a body of doctrine [a system,] and polemical [controversie,] which hath the resolution of Scriptures into questions, which may be disputed: and propheticall [preaching,] which seeketh a way to speak to the people the words of God divinely; and casuistical, which designs to resolve cases of conscience; and cabalistical, catching at mystical senses out of the titles of Scriptures. (See the rest c. XCIV. &c.

719 The character mark] of a right philosopher is, a continual contemplation, a penetration [searching] into the causes of things, and not to reason is, but demonstrate: of a physician [temperance, liveliness, vigour:] of a counsellour [lawyer,] the holding fast of equities, a pleasingness of behaviour [manners:] an agreement with all: of a divine, pious, humilitie, and not to favour of the world as all or of w^{or}dly things.

per revelationes Dei:
quarum nihil ignorare,
universalem sensum re-
nere catholice, & posse
vindicare, quæ inde por-
quantur hæretice, theo-
logica est exactio.

718 Alioquin dividitur theologia in positivam, quæ consistit in dilucidatione scripturarum per scripturas: & in catechetica, quæ habet accommodationem effarorum Dei ad caput simplicium: & in didactica, quæ occupata est in reductione singulorum ad corpus doctrinæ: & polemica, quæ habet resolutionem scripturarum in quæstiones, de quibus dimicetur: & prophetica, quæ querit modum proferendi populo verba Dei divine: & casuale, quæ instituit solvere casus conscientiarum: & cabalisticam, captantem mysticos sensus ex apicibus scripturarum (Reliqua vide cap. XCIV. &c.

719 Signatura veri
philosophi est, contem-
platio juris, penetratio
in causas rerum. & non
disceptare, sed demon-
strare: medici, tempe-
rancia, vivacitas, vigor:
jurisconsulti, tenacitas
æquitatis, placiditas mo-
rum, concordia cum o-
mnibus: theologi, pie-
tas, humilitas. & nihil
redolere mandum aut
mundana.

ὁποῦ ἐλάττωται καὶ τὰ ὅτι
 μάλιστα ἀγνοεῖ, πάλιν ἐκδοῦν
 καὶ τοῦτο ἔχειν ἐκδοῦν καὶ
 καὶ ὅτι τὸ ἴδιον ἐκδοῦν καὶ
 καὶ ὅτι τὸ ἴδιον ἐκδοῦν καὶ
 ἐκδοῦν καὶ ὅτι τὸ ἴδιον ἐκδοῦν
 ἐκδοῦν καὶ ὅτι τὸ ἴδιον ἐκδοῦν

ψα· Ἄλλος διαρπύει
 διολογία εἰς τὴν θηπύλιν,
 τὴν συνκαπύλιν ἐν τῇ
 διαρπύσει· διολογία· ἥτις
 ἀγνὸν γράφει διὰ τῆς γο-
 ρῶν καὶ οὐκ ἐπὶ κατὰρ-
 κῆν, τῇ ἰσχυρίζεται πρὶ
 λόγῳ τοῦ Θεοῦ ποτε τὴν
 ἥτις ἐπὶ καπύλιν καὶ
 εἰς τὴν διολογίαν, τὴν
 κατὰρκῆν ἐν τῇ κατὰρ-
 κῇ ἥτις ἐπὶ κατὰρκῇ· τὸ τῆς
 κατὰρκῆς σὺν κατὰρκῇ
 ἐπὶ κατὰρκῇ, τὴν κα-
 τὰρκῇ ἀγνὸν ἥτις ἀγνὸν
 γορῶν ἀγνὸν εἰς ἰσχυ-
 ρίαν, ὅτι ἀγνὸν ἐπὶ
 διὰ· ἐπὶ κατὰρκῇ,
 διὰ τὴν ζῶντων πρὶ τῇ τοῦ
 ἐπὶ κατὰρκῇ καὶ κατὰρ-
 κῇ οὐκ εἰς· ἐπὶ κατὰρ-
 κῇ, τὴν κατὰρκῇ πρὶ
 τῇ πρὶ κατὰρκῇ· ἐπὶ κατὰρ-
 κῇ καὶ τὴν κατὰρκῇ
 τὴν κατὰρκῇ· αἱ διὰ
 κατὰρκῇ ἥτις ἀγνὸν γο-
 ρῶν λαμβάνει· (Γα-
 λ. 3. 28. καὶ 4. 4. κλ.)

Ἰησοῦ. Ἡ συνκαταία τῶν ἀλ-
 βῆς φιλοσοφῶν ἐστίν, ἡ θεολο-
 γία ἀδελφικῆς [ἀδελφικῆς
 ἡ] διακονίας ἐκ τῶν αὐ-
 τῶν ἀλφῶν, καὶ μὴ διακρί-
 νουσα, ἀλλὰ ὅπως ἐκινεῖται
 ἐν ταύτῃ παρερρομένη, δι-
 ζοῖα, ὁσπρία, βίμμη· τῇ
 διακαλῶν [χομμά], τῇ
 ὁπαικείας ἀποστολῇ καὶ
 τῇ ἀποστολῇ, ὁσπρία καὶ
 πείτῶν τῇ θεολογίᾳ, ὁσπ-
 ρία, πεπρωμένη, καὶ μὴ
 ὁσπρία καὶ μὴ μόνον καὶ τῇ
 ὁσπρία.

which ever now and then, last
is grow dim; but put out the
snuff immediately, lest it stink.

923 But whatsoever you read (either an ordinary, or spare hour:) read it three times over: first, that you may understand it; next, that you may choose, and mark [gather] out; lastly, that you may imprint the choicest things in your memory: (now gathering selection is a picking out, and marking of the more usefull things, not in loose papers, but in a day-book, or advarsaria, or common place.)

724 Yet nevertheless if
you desire larger [greater]
progress, look out for a compa-
nion of your studies; to whom
you may impart your read-
ings: whether he be more un-
derstanding than you, and
may clear the things to you,
you understand not; or whether
he may learn of you: (for you
by teaching another will im-
prove your self:) wherefore
never be unwilling to con-
verse with such a kind of com-
panion.

723 Have with you al-
ways a table-book (or black-
lead pen with paper,) that you
may set down whatsoever fall-
eth in, (which is to be referr'd
to the day-books, or to be in-
quired in the authors) that
nothing may slip aside.

726 Moreover if you are not unwilling to go to renowned [famous] men, (although far from your native country,) you may both hear them publicly professing in schools, and disputing of controversies; and discoursing of all manner of things; and

præsto, ad ellychnium
identidem emungendū,
ne obumbrat; sed fungū
mox opprime, ne forteat.

723 Quicquid autem legis (five ordinarii hori-
ris, five successivis) ter le-
git; primum, ut intelli-
gas; deinde, ut feligas,
de enotes; demum, ut
selecta memoris impi-
mas: (selectio autem est
excerptio; atque confi-
gnatio utiliorum; non
in rejectaneas schedas,
sed in diurnum, seu ad-
versaria, aut locos com-
munes.

724 Verum-enimve-
ro si cupis progressionē
maiores, quare tibi so-
cium studiorum, cui
communices lecta; si-
ve ille sit intelligentior te,
& tibi possit enucleare
non intellecta; si ve à te
demum discat: (tu enim
docendo alium erudies
te ipsum;) proinde nun-
quam pigrescat versari
cum istiusmodi sodali.

725 Habe tecum pugillares (aut plumbaginem cum chartula) semper, ut assignes quicquid incidat, (referendum in diaria, vel inquirendum in authoribus) ut ne quidquam excidar.

726 Præterea si non
pignerit proficisci ad cla-
ros viros, (etiam procul
patria, (poteris tum pu-
blice audire profitentes
in auditoriis, & dispu-
tantes de controversiis,
differentesque de quibus-
libet; tum privatim per-

τὸ δὲ ἀντιμέτωπον ἐστὶν τὸ ἐκ τῆς
 χύτης, καὶ πάλιν ὁ δὲ ἀντιμέτωπος
 ἀλλὰ τὸ ἐκ τῆς ἀντιμέτωπης ἀντι-
 στήτης ἀντιμέτωπος τῆς ἀντι-
 στήτης, καὶ ἀντιμέτωπος ὅλης.

[illegible][illegible]

426. Ἐξ ὁμοιωτικῆς πα-
 λμῆσεως δὲ συνελθὼν μελὸς ὁ-
 ρον μὴ ἔχοντα, τὴν σημερινήν
 δὲ, τὰ δὲ ἀποκατεστάμενα
 ἀνακατασκευάζει· οἷον τοῖς ἐπι-
 σκόποις, ἡτοι ἐκζητητικῶς
 ἐν τοῖς ἐξυμνοῦμένοις, ἵνα
 μὴ τὴν ἀποκατεστάμενην

[illegible]

If so be they are both single and marriageable, yet too unequal in age, or too near related, lest the nuptials prove incestuous.

727 The man look out for a woman, fit to be married, (those that are too young, and too stale and old are hardly passible) one that is of good birth, and civilly brought up, and of an unspected reputation: whether she hath a good portion, or be handsome, is not so much to be regarded: because a portion (whether she be born to it, or it come by the by) and beauty, are goods transitory [fading], and commonly stir up rivals, of which the one must of necessity suffer a repulse.

728 After he hath fallen in love with any one, so long as he wooeth her, he is called a suitor (whether he wooes her by himself, or by proxy or a match-maker) and if both those that are about to marry have a suitor, or neither alive: they all reaching without their parents knowledge: if they be fatherless and motherless, they consult their guardians.

729 When the lover obtains that his sweet heart may be betrothed to him, the espousals [contract] are celebrated, and the espousing is confirm'd by troth & pledges: and in some places those that are espoused are asked [bidden] publicly in the church, out of the reading pew, that marriages may not be private, in stealth.

740 Then a day is appointed for the wedding, on which (unless by chance there prove a breach) they are

do umbro sacrocelibes, ac nobiles, nec proculis dispariles statu, aut se nimis ranguentes, ne nuptia sunt incestuosa.

727 Masculus dispectit sibi de formelle, ad nubilem habili, (nimium iuvenem, nimiumque exoleto) & antea sunt illocabiles: quæ honeste nata sit, de pudice educata, famaque illibata: utrum insigniter dotata, aut elegans, non adeo curandum: quia dos (sive fuerit profectitia, sive adventitia) & forma, sunt bona transitoria, & excitant plerumque rivalet, quorum alterum ferre repulsum necesse est.

728 Postquam adamarit aliquam, quamdiu hanc procat, vocatur procius (sive procia) per se, sive per pronubum, aut conciliatricem: atque si uterque nupturientium patrimus est, aut matrimus, nihil tentant in sciis parentibus: si his orbi, consulunt curatores.

729 Cum amatus obtinet, ut sibi amasia despondeatur, celebrantur sponsalia, confirmaturque desponsatio sponsalitiis arctis: alieubi etiam proclamantur desponsati publice & suggestu, ne connubia sint clandestina.

740 Tum dies dicitur nuptiis, qua (nisi forte repudium intervenisset) copulantur a parocho, ad

727, 728, 729, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

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C. A. L. I. I. I.

Parentes 743. Affinitates puerperae 744. & Obstetricis 745. & Nutricis 746.
 & Gerariae 747. Infantilibus tractatio 748. Nomina cognationis 749. in-
 ter ascendentes 750. & descendentes 751. & Collaterales 752. 753. Of-
 ficia parvulorum 754. & Liberrorum 755. Hereditas colligenda 756. le-
 genda 757. heriscenda 758.

The societie betwixt pa-
 rent and child.

743. God blesseth those
 that are married with an af-
 fpring, male and female: in
 respect whereof, if man and
 wife they become parent, fa-
 ther and mother.

744. When the time is come
 that she, wife, big with child
 should bring forth, and God
 turneth away the chance of
 abortion (miscarrying), she is
 delivered of a little son or
 daughter: (now and then
 twins, seldom three children)
 and after she hath brought
 forth she becommeth a woman
 in child-bed, lying close at
 home in the time of her child-
 bed, for six whole weeks from
 her delivery.

745. The midwife takes
 the little babe, in a warmish
 bath, and gladly, if she sees
 it is of a sound body, and
 without blemish; and lays it
 in the cradle, being roll'd up
 & bound in swaddling clothes;
 but when it cryeth she rocks
 the cradle, and lulls it to
 sleep.

746. The gentle mother,
 (or also the hired nurse,) cha-
 risheth her nurse-child lying
 in her lap, hugs it, kisses it,
 buxeth it; and giving it the
 dug when 'tis hungry, suck-
 leth it, (the babe is self suck-
 leth:) yet a little while after
 she fills his belly with papp and
 chewed meat.

Totamque societatem.

743. Deus benedicit
 conjugatis sobole, mas-
 cula & foemineae: cuius
 intuitu sunt à conjugio
 parentes, pater &
 mater.

744. Cum tempus pa-
 riendi adest gravidæ u-
 xori, & Deus avertit
 casum abortionis, enitit-
 tur filiolum vel filiulam;
 (quandoque gemellos,
 raro tergeminos:) &
 postquam peperit, fit
 puerpera, latitaturâ do-
 mi tempore puerperii,
 totis sex septimanis à
 partu.

745. Obstetrix exci-
 pit infanrulum, tepidulo
 balneo, lxtanterque, si
 vider esse corpusculo sa-
 lubri, & absque nazo;) re-
 ponitque in cunas, in-
 volutum fasciis & reli-
 gatum; vagientem autem
 delinquit cunarû prorsum
 rursus agitatione & con-
 sopit.

746. Alma genetrix,
 (aut etiam conductâ nu-
 trix,) fovet suum ala-
 minum reclivem in sinu,
 amplexatur, osculatur,
 suaviatur: præbensque
 ubera esurienti, lactat
 (pulsio ipse lactet:) paulo
 tamen post satiât pappâ,
 præmansove cibo.

H collegio etragia.

743. O Deus benedi-
 cit conjugatis sobole, mas-
 cula & foemineae: cuius
 intuitu sunt à conjugio
 parentes, pater &
 mater.

744. Cum tempus pa-
 riendi adest gravidæ u-
 xori, & Deus avertit
 casum abortionis, enitit-
 tur filiolum vel filiulam;
 (quandoque gemellos,
 raro tergeminos:) &
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 ubera esurienti, lactat
 (pulsio ipse lactet:) paulo
 tamen post satiât pappâ,
 præmansove cibo.

unwashed, slovenly,) ungodly-
ness: but some fond mothers
are wont to coddle & indulge
their children too much, espe-
cially their darlings, by which
ill course they become disobe-
dient [undutiful,] and at
length degenerate.

755 Let ingenuous chil-
dren be obedient to their pa-
rents: as a nod; let them a-
void impatience and grum-
bling, and much more dogged-
ness and stubbornness, lest
they provoke them to anger, or
prove a disgrace to them.

756 It is the duty also of
parents, to get an inheritance
for their children: whereof al-
so the after born [posthu-
mi:] (that is, born after their
father's death) are made par-
takers: but the laws will have
bastards and those that are
unlawfully begotten to be dis-
inherited.

757 If they dye before
their children are grown up,
being to leave behind them
orphans under-age, it is fit
that there be by will appointed
guardians, the guard of those
that have lost their fathers,
who ought to defend them
from injurious persons as they
would their own children; and
when they are to lay down
their charge, to give an ac-
count to their wards, accord-
ing to the inventories, that no-
thing is imbezill'd.

758 When being at age
they divide the goods among
themselves, the partition be-
longeth to the eldest son; the
choice to the youngest, and so
in order: but in some places
the first born is heir of all:
elsewhere the legacies also
goe to law, being not con-

imperi, illotisquallidi.)
impetrate: sed quædam
matercula solent nimis
blandiri, & indulgere fi-
liis, præsertim unigeni-
tis; qua corruptela illi
fiunt immorigeri, tan-
demque degeneres.

755 Ingenui liberi sint
obsequentes suis geni-
toribus, ad nutum; fugi-
ant impatentiam &
murmura, multoque ma-
gis contumaciam & per-
vicaciam, ne illis mo-
veant iram, aut sint de-
honestamento.

756 Parentum quoque
est, colligere liberis
hereditatem; cujus par-
ticipes fiunt posthumi
etiam: (hoc est, post pa-
rentale funus nati:) sed
spurios & nothos exha-
redes jura volunt.

757 Si præmature de-
moriuntur, relicturi post
se superstites orphanos
minores, addecer
constitui testamento or-
bitatis præsidium, tuto-
res: qui debent vindic-
care ab injuriolis perin-
de ac suos; dumque ru-
tela est deponenda red-
dere rationem pupillis,
juxta inventaria, nihil
esse abalienatum.

758 Quum majore-
nes herescunt bona ipsi
inter se, distributio compe-
titi maximo natu, præ-
electio minimo natu, &
sic consequenter: sed
alicubi primogenitus fit
hæres ex affine: alibi le-
gatarii etiam litigant, le-

ἀνέχουσιν· τοὺς δὲ τοῦ μω-
ροῦ ἀπειρανῶν. ὁμοιορρεξί-
δης τι καὶ συγχρησὶ τοῖς
πατέρι· οὐδ' αὖτε, καὶ ἵνα
κατὰ μωροφύσιν· καὶ τὰς
ἐν αὐτοῖς διακρίσεις ἀποφύ-
γηται, καὶ τὸ τέλος ἀ-
γρησέ.

ψη'. Οἱ ἰσοδωροὶ τὸ πα-
τρὸς τοῖς γαστέρι αὐτοῦ δὲ
πατέρι· ἵσους αὐτοῖς καὶ τὸ
ἐκείναι· ἀπαιτεῖται τὸ καὶ γρη-
σάμεν, πάλαι δὲ καὶ πολλοὶ ἀ-
πειρανῶν καὶ ἰσορροπίας μω-
ροῦ, ἵνα καὶ αὐτοῖς ὁρμη-
τὰς αὐτοῦσιν, ὅπως εἰς ἀγρη-
σὴν γίνονται, φερόμενοι.

ψη'. Καὶ ἐπὶ τοῦ τοκίαι
ἐστὶ, τοῖς τέκνοις κληρονο-
μίας συλλήγην· ὅς καὶ οἱ ὀ-
φείλουσι μετοχεῖν γένος· (ὡς
ἔστιν, οἱ μὲν τὴν τοῦ γένου-
σίντων καὶ εἰς γένους·)
ἀλλὰ δὲ καὶ νόμος καὶ μα-
τρώευνος νότος λαμβάνει οἱ νό-
μοι.

ψη'. Τοῖς κατὰ νότον
θνήσκουσιν καὶ νότος εἰς τὴν κλη-
ρονομίαν τοῦ ὁράντος ἀφίκεται,
καθὼς καὶ διατάσσεται τῇ δια-
θήκῃ τοῦ ὁράντος φρεσίν. Τὸ
ἔπι τῶν νότων· οἱ πᾶσι ὁφείλουσι
ἐπὶ τοῦ κακῶν αὐτῶν καὶ ἐλ-
λας· αὐτοῖς αὐτῶν· καὶ
αἱρεῖται ἡ ἔπι τῶν κατὰ
νότον, λόγος τοῦ ὁράντος
τοῦ ὁράντος, καὶ τὴν νότον
γαστέρι, μηδὲν ἀπὸ τοῦ
τῶν νότων.

ψη'. Τὸν ἐφ' ἑαυτὸν δια-
κρίτων παραδόντα μεταξὺ ἀλ-
λῶν, ἡ διαίρεσις τῆς κλη-
ρονομίας καθὼς καὶ ἡ κλη-
ρονομία τῆς νοτιάται, καὶ
ἡ καθὼς καὶ· ἀλλ' εἰς αὐτὴν
ὁ ἡγεμονεύων γένους κλη-
ρονομία· ὁ δὲ κληρονομία· ἀλλὰ
καὶ οἱ φίλοι τὴν τιμὴν αὐτῶν
ἰονιδ

shred with this legacy especially of any one depart without making of a will.

garo non contenti; potissimum si quis inchoato decedat.

ἡ δὲ τὸν τοῦ διαθηκόμενου ἀπὸ τοῦ ἀποθανόντος ἐκείνου ἀποδοῦναι.

C. A. P. LXXII.

Heri & famuli 759. Manstipia, Verne, Libervi 760. Officia herorum & servorum 761.

The Society between master and servants.

Herili Societas.

Ἡ Διακονικὴ ἑταίρεια.

759 The family being increased by children (or also suffered) it is necessary that men-servants and maid servants should be hired for house-services: in respect whereof the parents become masters and dames [mistresses].

760 Heretofore [in times past] servants were chosen, or bought, from among captives, and therefore were call'd slaves; over whom was a power of life and death: the children of servants were viliains [bond-men in like manner remaining in bondage, until they were made free [set at liberty] by an acquaintance of the masters, and then they were called free men and denizens: with us that servility is not undeservedly left off: the poorer sort serves being hired with wages, & are counted instead of tenants & retainers under these patrons [landlords] which they have chose to themselves.

761 It is the duty of masters to give their servants wages and diet; and to give out the tasks of their labours [days works] every day; and withall to come and see whether every one doth what he ought, and how? (in a larger family offices [places] also are set, so that one is a porter

759 Familia per so-
bolem aucta (vel etiam
imminuta). opus est do-
mesticis servitiis conducti
famulos & famulas; re-
spectu quorum parentes
fiunt heri & herx.

760 Olim servi lege-
bantur, aut emebantur.
ē captivis, ideoque dice-
bantur mancipia; in quos
fuit potestas vitæ & necis:
servorum nati fue-
runt vernæ, similiter in
servitute manentes, do-
nec essent facti liberi per
manumissionem domi-
norum, atque tunc dice-
bantur liberti & manumissi:
apud nos rigor
iste desuit non immerito;
pauperiores serviunt
conducti mercede, ha-
benturque instar clientum,
& clientarum, sub
patronis, quos sibi elegerunt.

761 Merorum munus
est, præbere famulis
mercedulam & alimoniam;
& distribuere pen-
sæ laborum quot diebus;
sed & intervifere,
an quisquis agat quod
debet, & quomodo? (In
majori familia officia
quoque distribuuntur, ut

ἄνδ. Τὸ οἶκος διὰ τὴν
τίκτον αὐτῶν ἀυξάνεται (ἢ καὶ
ἐλαττωμένη) καὶ ὅπως πλείονες
οἰκίας ἐκείνου εἶναι θέλει, ὁ-
ποῖον καὶ τὸν οὐρανὸν δὲ καὶ
τὸν οὐρανὸν αὐτῶν οἱ πατέρες
ἐκείνου καὶ διακονικῶν ἑταίρων.

ἡ δὲ. Πάλαι οἱ δούλοι ἐ-
λέγοντο, ἐπειδὴ ἐκ τῶν κατὰ
τὴν αἰχμαλωτίαν, καὶ
διὰ τὴν αὐτῶν ἐξουσίαν ἐκεί-
νων ἐπὶ τῶν ζωῶν καὶ θάνα-
τοις αὐτῶν ἐπὶ τοῦ σώματος
ἔχον· οἱ δὲ δούλοι οὗτοι οἰκο-
νομήσαντες τὸν οἶκον καὶ τὰ
ἐν τῷ οἴκῳ ἀποκρίνοντες, ἀρχὴς
δ' ἐκείνων ἐκείνων διὰ
τῆς αὐτῶν διακονίας ἀποκρί-
ναι [ἐκείνων διακονίας,] καὶ τὴν
ἐκείνων καὶ ἀποκρίναι
ἐκείνων. παρ' ἡμῶν ὁ παλαι-
ότερος αὐτῶν ὁ παλαιότερος
[καὶ ἀναρχίας.] ἐκείνων οἱ
πλείονες ἐκείνων [ἐκείνων
μετὰ] μισθῶν, καὶ οἱ
ἐκείνων καὶ τὴν αὐτῶν
ἐκείνων ἐκείνων ἐκείνων
ἐκείνων, ἐκείνων ἐκείνων.

ἡ δὲ. Τὸ αὐτῶν διακονικῶν
ἀποκρίνοντες, τοῖς δούλοις
μισθῶν καὶ τροφῶν παρί-
χοντες καὶ τοῖς ταῖς αὐτῶν
ἐκείνων ἐκείνων διακονίαν· ἀ-
ρχὴ δ' καὶ ἐκείνων ἐκείνων, οἱ
ἐκείνων ἐκείνων τὸ δέον, καὶ
παρ' ὅτι τὸ μετρίως οἰκίαν
καὶ τὴν ἐκείνων διακονίαν
καὶ τὴν ἀλλοτρίαν ἐκείνων
[δοκ.]

loris their sons, for unciuil actions: yea and turn them out of the family.

766 And then the parents daily calsb by disinheriting or releasf of a son, as also the putting forth of a daughter, but the masters: if the servant resign. [give up] their service; or we our selves put them away: but when widowed persons are married again, or a foreign issue is adopted; or a retinue of new servants entertained there the change is made good by an exchange.

alii exheredant filios, propier facta propudiosa: imo & abdicant e familia.

766 Atque tum cessat officium parentale per abdicationem vel emancipationem filii, sic ut & elocationem filia: herile autem, si famuli resignant servitium, aut nos ipsi renunciamus eis: sed cum conjugium reiteratur à viduat; aut adoptatur alienigena proles; aut adsciscitur novum famulitium; ibi mutatio pensatur permutatione.

ἐνταύτοις ἀλλοὶ διὰ τῶν αἰσχυρῶν ἐκ τῆς οἰκίας ἐκβάλλονται καὶ τοὶ ἀδοκίμοι γίνονται [δοκίμοι γίνονται].

ἔξ. Καὶ τότε τὸ πατρὸς ὄφειλον πατρὸς ἀπολείπει τὸν υἱὸν καὶ τὴν θυγατέρα ἐκδοῦναι: καὶ ὁ πατὴρ καὶ ἡ μήτηρ ἀπολείπουν τὸν υἱὸν καὶ τὴν θυγατέρα. καὶ ὁ υἱὸς καὶ ἡ θυγάτηρ ἀπολείπουν τὸν πατέρα καὶ τὴν μητέρα καὶ ἑστέλλονται ὑποτάσσονται τῷ κυρίῳ. καὶ ὁ υἱὸς καὶ ἡ θυγάτηρ ἀπολείπουν τὸν πατέρα καὶ τὴν μητέρα καὶ ἑστέλλονται ὑποτάσσονται τῷ κυρίῳ.

C A P. LXXXIII.

Respublica quid & ad quid 767. requisita ejus 768. Forma triplex 769. Urbis requisita tria 770. Securitati cohabitantium quomodo prospiciatur 771, 772. quomodo amœnitati 773, 774. quomodo commoditati 775. Edificia publica quæ 776, 777. Fœra diversa 778. Opificinarum locum 779. Aquæductus 780.

Policie: where the survey of a citie.

767 The bringing of many families under one government is call'd a commonwealth: instituted therefore, that all may live peaceably, and do their business [manage their affairs] unhindered, nor the more powerfull oppress the weaker.

768 For this purpose there is need of 1. the uniting of dwellings; which if less, is call'd a village; greater [larger] a town; greatest, a city. 2. the bounding of orders [degrees]; that some may rule with authority and jurisdiction; others be kept under, with subjection and obedience. 3. certain lawes, by which all and every one are

Pollitia: ubi lustramen urbis.

767 Respublica dicitur, reductio familiarum multarum sub regimen unum: instituta eo, ut omnes queant degere tranquille, & agere sua impetredite, neque potentior opprimat imbecilliorum.

768 Ad hanc rem opus est 1. adunatione domiciliorum; quæ minor, appellatur pagus; major, oppidum; maxima, urbs. 2. Limitatione ordinum, ut alii præsent, cum potestate & jurisdictione; alii subint, cum subjectione & obsequela. 3. Certis legibus, quibus omnes & singuli colliga-

ἡ πολιτεία ὅσα τῆς πόλεως ἐπιτάλματα.

ἔξ. Τὸ κατὸν λέγεται, ὡς καὶ πολλὰν οἰκίαν ὑπομείναι ὅπως αἰσχυρῶς ἀναγκασθῇ εἰς τὸ διατεχθῆναι, ὅςτις ἀπαντὰς ἀδελφούς διαγινώσκῃ καὶ τὰ αὐτῶν ἀνυποδίσκῃ, διατεχθῇ, καὶ τῶν ἀδελφῶν ὑπὸ τῷ δυνάτω τῷ κρατύνει.

ἔξ. Πρὸς αὐτὸ δεῖται τῆς πόλεως οἰκονομίας ὅπως μακροτέρῃ ὑπάρξῃ, πάρος ἐνομοζῆται μετὰ τὴν πόλιν [κατασκευάζονται] ἀποδοῦναι, ὅςτις ἀλλοὶ μὲν ὀφείλονται, καὶ ὁ δυνάστης τῇ καὶ δικαιοσύνης, ἀλλοὶ δὲ ὑποτασσονται μὲν τῷ δυνάτῃ καὶ ὑποτασσονται τῷ δυνάτῃ.

impassable. mum angustis, & impervii. ὅτι τὸ πᾶν στενὸν τε καὶ ἀ-
δύνατον.

774. Let the fore-parts of the houses be passable with wind: houses built before them, that there may be a dry passage in wet weather; but the broad streets themselves paved with stones; that the walk be not miry [dirty].

775. A city is conveniently inhabited, being seated in a wholesome place (not near fens: that breathe forth poison) and that is well furnished with all necessities; for example sake, with publick buildings; and water coming in of its self, and victuals, wood, &c. easie to be had.

776. Publick buildings are; a court for the meeting of the senate; a town-hall, for pleading of cryals; (with a prison [goal] near hand, for the keeping close of offenders;) a treasury, and an arsenal [armory:] for keeping of the publick money and arms; schools, for the training up of youth; churches, for religious assemblies; finally, baths. Several according to the several sex: where they that are to wash put off their clothes in the shifting-room, to be kept by the keeper of the wardrobe; and they go in with an apron girded before them.

777. Next are, the receptacles of beggars, almshouses; and of the sick, hospitals; and hospitals of orphans, for the maintaining of poor fatherless children. (or foundlings, if any such shamefull things be done any where) and guest-houses for the entertaining of foreigners; and inns, where strangers may

774. Anteriora domum sint pervia, praefructis porticibus, ut pateat succus transitus tempestate pluviosa: platea vero ipsa strata lapideibus, ne ambulationes sint lutosae.

775. Commode habitatur urbs, sita loco salubri (non ad palustria, virus exhalantia) & cui bene prospectum est omnibus necessariis; exempli gratia, publicis aedificiis & ultero affluente aqua, & facile parabilibus victualibus, lignis, &c.

776. Publica aedificia sunt; curia, pro conventu senatus; praetorium, pro exercendis iudiciis; (cum adstructo carcere pro custodia delinquentium;) aetrium & armamentarium, pro aservando publico armis; schola, pro exercenda juventute; templa, pro religiosis conventibus; tandem balneae, diversae pro diverso sexu: ubi lautiores exuunt vestimenta in apodyterio, custodienda à vestispico, ingrediunturque praecincti castula.

777. Dehinc sunt, pro chodochia, receptacula mendicabulorum; & nosocomia aegrotantium; & orphanotrophia, pro educandis misellis pupillis, (aut exposititiis, sicuti probra ista sunt;) & hospitalia (xenodochia) pro introducendis hospitibus peregrinis;

Ο Ζ

δὴ τὸ πᾶν στενὸν τε καὶ ἀ-
δύνατον.

774. Τα ἀντιόρτια ἐκ-
δομεῖται ἐν τῷ ἀντιόρτιῳ,
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ.

775. Ἐπισημαίνεται οὕτως
ὡς ὁ δὲ, ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ.

776. Τα δὲ δὲ οὕτως ἐκδο-
μεῖται ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ.

777. Ἀπὸ τῶν ἐν τῷ
ἀντιόρτιῳ ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ
καὶ οὕτως ἐκδομεῖται ἐν
τῷ ἀντιόρτιῳ ἐν τῷ ἀντιόρτιῳ.

Ιδὲ καὶ

office it is to make orders [acti] (but so be ratified by the senate :) yet the jurisdiction of these (of the two, three, &c.) lasts no longer, when they continue in the office of the two. (seven, hundred, &c.)

785 Whilest the senate keep their sessions in the courts (where the list of the senators [parliament-roll] and the register-book of the citizens, and the city-records are kept;) the consul [major] (that yearly presides for direction, or the proconsul under him) proposeth things to be debated [advised on:] the consulars [aldermen] give their opinions [votes:] the recorders [town-clerks] sitting by decide [make an end of] difficult cases; the notaries set down the things concluded of. (The Romans in desperate cases chose a dictator, who might with absolute power command whom he would, what he would.)

786 Trades-men have their companies [corporations,] and their halls, where a young beginner professing the trade gives a trial of his skill to the masters of the company, and is at length taken into the society: the lowest sort are hirings, and the rabble rout.

787 It is the part of citizens, to do courtesies for one another; although one be more honourable than another, or hath more privilege, that is, be more free from tax and burthens (for some natives [home born] are wont to be exempted; foreigners [strangers] are tributary [pay toll, tax, customs:] and their goods are forfeit.)

tumviros, &c. quorum officium est ferre plebiscita, (sed ad ratihabitionem senatus:) horum tamen jurisdictio (duumviralis, triumviralis, &c.) non est diuturnior, quam in duumviratu, septemviralatu, centumviralatu, &c. relinquuntur.

786 Dum senatus agit censilem in curia [ubi album senatorium, & matricula civium, & civica acta asservantur:] consul (presidens directioni annuatim, aut ei substitutus proconsul) proponit deliberanda; consulars viri sententias dicunt; syndici affidentes decidunt intricatos casus; notarii consignant conclusa. (N.B. Romani deligebant dictatorem in desperatis casibus, qui imperitaret absolute arbitrato, quibus vellet, quicquid vellet.)

786 Opifices habent suas fodalitates, suasque curias, ubi novitius professus artificium, exhibet artis specimen curioni, bus, demumque in ordinem recipitur: infima plebs sunt mercenarii, proletariaque multitudo.

787 Civium est, prestare sibi mutua officia; licet alius sit honoratior, præ alio, aut magis privilegiarius, hoc est, immuniior a censu & oneribus (solent enim quidam indigenæ eximi; peregrini sunt vestigiales, eorumque bona caduca.)

ἀρχαι, ἐκαστὸν ἕνα, κλ. ὅτι καὶ πλεον ἐστὶ φέρειν τὰ τῶ δόμῳ. ἡ ἀρχαία, ἀλλὰ ἡ κυριαρχία ἐστὶ τῆς γερουσίας. τὴν τῆς δικαιοκρατίας δὲ οὐκ ἔστιν ἀρχαία, κλ. ὅτι ἐστὶ πολυχρονία, ἡ δὲ τῆς ἀρχαίας, ἐπὶ ἀρχαίας, ἐκαστὸν ἕνα, κλ. ἀποκατασταται.

ψαῖς. Τῶν βουλῶν [γεροντίας] συνιρομένης ἐν τῇ βουλευτηρίᾳ οὗ τῶ δόμῳ, καὶ τὰ γεραιμματα δημοσία, καὶ ἐπισημματα τιμῆς.] ὁ ὑπάτος καὶ ἑὸς συνεσταδὺν ἢ τῶν ὑποκαθησάτων ἀρχὸς ὁ ἀνδριάρχος; τὰ βουλευτὰ συνεπιδρῶσι· οἱ βουλευτὰ ἡγεμόνες· οἱ συνδικαίους συνεσταδὺς ἀρχοὶ τὰ ἀμφισβητούμενα διαλύουσιν· οἱ γεραιμματαί τὰ ὑποκαταστατα κεραιουσιν. (οἱ Ῥωμαῖοι ἐν τοῖς ἀνυπόστατοις ἐκρηγνῶσι πᾶσι ἐξελίξαντο, αὐτεξούσιον καὶ ἀνυπόδικον, ἀρχοντα οἷς ἀρτὶ δὴλ, ὅτι ἀνδριάρχ.)

ψαῖς. Οἱ ἱεράται τῆς ταπεινῆς καὶ τῆς ταπεινῆς συστάματι ἔχουσιν, οὗ καὶ συνεσταδὺν πνοῖ, καὶ τῶν ἱερῶν οἱ ὅπται.] ἀποπρεσσοῖ, ὁ τέλος εἰς τὰς λαμβάνουσιν· ὁ κατὰ τὰς δὴμους εἰς ἐκρηγνῶσι πᾶσι ἐξελίξαντο, αὐτεξούσιον καὶ ἀνυπόδικον, ἀρχοντα οἷς ἀρτὶ δὴλ, ὅτι ἀνδριάρχ.)

ψαῖς. Τῶν πολιτῶν ἐστὶ, κοινωφελῆς εἶναι καὶ ἑαυτοῦ ὁ ἀλλοῦ ἢ ἑαυτοῦ δόξαν, ἢ τοῦ μᾶλλον ἀποβλέπειν, τὸν ἔστιν, ἀπὸ τιμῆς καὶ καὶ τῶν ἀρχῶν ἐλδύσεως· οἱ γὰρ ἀπὸ τῆς δυνάμεις ἐκρηγνῶσι πᾶσι ἐξελίξαντο, αὐτεξούσιον καὶ ἀνυπόδικον, ἀρχοντα οἷς ἀρτὶ δὴλ, ὅτι ἀνδριάρχ.)

797 There is a kind of selling, when things are sold by auction [port-sale:] where the seller sheweth the thing to be sold (by turning it up and down) to the people standing round about, and tells them, what it is worth: then one of the buyers bids a price, another out bids him, by raising the price; until the thing be assured to him that bids most.

708 But because deceit
intervens, one ought to be
careful in buying, because
few traders are content with
small gain, most of them get
over much: selling those things
dear, which they had at a
low rate [cheap:] yet least
their ware should be under-
valued, they swear it cost
them so much: or the impo-
stor [cheater] counterfeits old,
fals, moth-eaten ware, for
new ones: or makes use of
fals measures, brass-
money, &c.

799 The dearness of provision grows high ever now and then, or a greater or less, according to the abundance [plenty] or scarcity of it: (for that which is rare is dear, and that which is dear is choice :) yet oftentimes the monopolists are in fault, who buying all things up [forestalling markets] and raising them afterwards as they please, vex [plague] the community; which never thrives, where monopolies are allowed of.

300 Where the thing weighed is increased with overweight, 'tis call'd surplage; if any thing be added, they call it vantage: but to weigh out liberally, causeth

797 Genus venditio-
nis est, cum res veniunt
auctione: ubi venditor
ostendit rem promerita-
lem (circumversando
eam) circumstanti tur-
bæ, & indicat, quanti li-
ceat: tum aliquis emptor
pignoretur, alius contra-
licetur, auctando pre-
tium; donec res addi-
catur pollicenti pluri-
mum.

798 Sed quia fraudes
interveniunt, oportet ef-
fugium in mercando
quippe rari commercian-
tibus conrenti sunt lucello,
plerique nimium quantum
querunt, vendentes ma-
gna, quæ emergant vili; ne
tamen sibi res deprecie-
tur, ejuravit tantidem
constare: aut impostor
supponit merces vetu-
stas, obsoletas, situ corru-
ptas, pro recentibus: aut
adhibet mensuras falla-
ces, exosa numismata &c.

799 Caritas annonæ
ingravesceit subinde, aut
remittit, pro earundem
abundantia, vel penuria :
(rarum enim carum, &
carum charum) sæpe ta-
men monopolæ in culpa
sunt, qui omnia præmer-
cando & postea pro lubi-
tu taxando, vexant com-
munitatem ; cui nun-
quam bene consulitur,
ubi monopolia permittuntur.

800 Vbi res delibera-
ta superpondio adauge-
tur, est appenpiz, si quid
adjicitur, mantissam vo-
cant: sed expendere li-
beralius, facit dispendis.

[illegible][illegible]

ὁ δὲ Ζησοῦς εἰς ὁλοκλήρην
 ἐμπαροῦσεν, ὁ ὅποιος βαρύτιμος
 μέλει, ἡ δὲ τιμὴ αὐτοῦ ἡ
 λαοῦ ἐκαστοῦ, διὰ τὴν εὐχὴν
 (τὸ πρὸς ἀντιπρὸς βαρύτιμον,
 καὶ τὸ βαρύτιμον ἀποσφραγίς
 ἐστὶ) ὁλοκλήρην ἀφ' οὗ ἐμνο-
 ποῦται ποικίλῃ, οὐ πάντας ἀπο-
 σφραγίζει, ἀλλὰ μάλιστα τὰς
 ἀδελφὰς αὐτοῦς τιμωρὸς.
 Τὸ κοινὸν ἐν χριστῷ ὅτι ἡμι-
 σὴ ποτὶ ὅσους ὀφθαλμοὺς ἔχει,
 μνησθῆναι ὡς ἀποσφραγίζει.

α'. Τοῦ ζυγασταμῶν
ἐπιμήτρου ἐπαυξανόμεν.
ἐστὶ κορυφατάβλημα· ἐν
κορυφῇ τῆς ἰσοσταύρας κα-
λεῖται· ἀλλὰ ὅτι διαφελθε-
σταμῶν, βλάβη ἀποκα-
ταστή

masse, which maketh poor ;
sparingly, thrift, which maketh
rich.

quæ depauperant ; par-
cius, compendia, quæ
opulentant.

Ζηταστω τὸν χιζαντὸν φη-
μι δυνάμει, ἀφ' ἑαυμά. τὸ ἀνα-
τίξω.

C A P. LXXXVI.

Medicorum necessitas 801. & officium 802. Dieta ratio 803. Morbi pra-
notio quomodo fiat 804. & quomodo aggressio 805. Curationis ini-
tium 806. fomentationes, &c. 807. Morbosa mixteria corpore pellitur
trinis remediis 808. alterantibus 809. evacuantibus 810. corroboran-
tibusque 811. Soteria & Sostia quid, item valetudinarius, Clinicus, Recidi-
va (passio) 812. Præscriptionum characteres 813. Pharmacopole va-
sa 814. Medicinas unde paret 815. Chymici operationes 816. & opera,
Decocti, Succi, Balsama, &c. 817. item Iulepi, Syrupi, &c. 818. Vn-
guenta, Emplastræ, Clysteres, &c. 819. Chirurgi actiones 820, 821.

Physicians with Apothe-
caries and Chyrurgions.

Medici enim pharmacopolis
& chirurgis.

Οἱ ἰατροὶ μὲν ἡ φαρμακο-
πολίαν τὴν καὶ χιρουργίαν.

801 It is true that di-
sases are got by intemperance:
but this also, that scarce any
one can live so exactly (in
the corruption of things now)
but sickness will happen.

801 Accerit morbos
intemperantia, verum
est: sed & hoc. vix quen-
quam posse vivere tam
accurate (in hac jam re-
rum corruptione) quin
ægritudines obveniant.

αα'. Ἐὰν τῆς ἀκαρτείας
νόσος ἐπιγῇ, δὴλόν ἐστι
ἀλλ' ἐκ τῆς τοῦ σώματος
ἐκείνου ἀκαρτείας οὐδὲν τι εἶναι
διὰ τὴν τὴν βίωσιν ποιεῖν τὴν
ἐν τῇ διαφθορᾷ, ἀλλὰ τῆς
νοσημύτου ἀπαιτήσεως.

802 Therefore the physi-
cian prescribes a diet to those
in health, to the sick medicines.

802 Medicus ergo
prescribit sanis dietam,
ægris pharmaca.

αβ'. Οἱ ἰατροὶ γὰρ δια-
τάσσιν τοῖς μὴ νοσημένοις
δίαιταν, τοῖς δὲ νοσοῦσι φάρ-
μακα.

803 He prescribes a diet
(which is the best medicine,
because most secure, and with-
out violence) while he teach-
eth them to moderate their
meat and drink, sleep and
watching, fulness and em-
priness, the motions of body
and mind ; that none of them
be entertain'd before natural
desire, nor be extended beyond
satiety, nor otherwise apply'd,
when is sitting.

803 Dietam prescri-
bit (quæ est optima me-
dicina, quippe securissi-
ma, & sine violentia)
dum docet moderari ci-
bum & potum, somnum
& vigilias, repletionē &
exinanitionē, corporis &
animi commotiones, ne
quid istorum admittatur
ante naturale desiderii-
um, nec extendatur ul-
tra satietatem, nec adhi-
beat aliter, quam ex-
pediat.

αγ'. Τὴν δίαιταν διατάσ-
σιν ἡμα καὶ ἡμεῖς, ὅτι α-
σφαλές ἐστιν, & ἀβίαστον, ἐπι-
χρὶν δὲ διδόναι τὸ βροχμα &
σώμα, ὅπως καὶ ἀρτυρίας,
ἀνάπνοαν καὶ ἐκκρίσιν .
καὶ γὰρ σώματος τὴν καὶ ψυ-
χῆς κινήσιν ἵνα μὴ τι τῶ-
ν αὐτοῦ μερῶν ἀπὸ τῆς συ-
στομῆς ἐκδημιωθῇ, καὶ ἀπὸ τῆς
ἐκκρίσεως τῆς ἀλλοτρίου-
νός, μὴδ' ἄλλως περιχρησά-
ναι συμφορῇ.

804 Visiting a patient
[sick-body] he doth not rashly
undertake the cure (as quack
salvers and mountebanks are
wont :) but first he enquireth
after the kind seas, causes of
the disease, not only by the

804 Invisens ægrum,
non aggreditur medica-
tionem temere, (ut so-
lent circumforanei me-
dicastri, & mulomedici :)
sed indagar prius morbi
speciem, sedem, causas,

αδ'. Τὸ νοσοῦντα ἐκπο-
νήμενον, ὃ ἀκαρτέως
τῶν ἰατρῶν [διαπραγμα-
τῶν] ἐκπληροῦν (ὡς οἱ ἐκ-
τρομαχὶ τῶν ἰατρῶν, καὶ οἱ
κλινικαὶ τοῖς [ἰατρικοῖς])
ἀλλὰ καὶ τὸ αἰτιολογεῖν τὸ νόσον
τοῦ νοσημένου

relation of him that is sick (in what part he ailes any thing, &c.) but by other signs: to wit 1. by hurting of the functions, (which shews the state of the animal faculties): 2. by the beating of the pulses (which discovereth, how the vital facultie stands:;) 3. by the viewing of the urine, (which manifesteth the constitution of the natural facultie.)

305 Having apprehended the state of the faculties, he prognosticateth, whether the disease be mortal, or curable, or doubtfull: and that being fore-known, he gives him over that is incurable; him who is likely to live he takes in hand confidently; him that his disease is doubtful, only with foretelling doubtfull events; especially on the critical day, and climatrical year.

306 When he taketh the cure in hand, first of all he mitigates the pains with certain lenitives; and preserveth the naturals, which he findes are remaining in the patient (that nature being strengthened may help to drive out those things which are contrary to her: and at last begins to set upon those praternaturals, one while with diets (for oftentimes greas diseases are cured only by abstinence [forbearing food] and rest) now and then with physick, now and then with surgerie.

307 With diet he recovers [recruits] enfeebled strength: not only by the ordering of food [meas] and rest, but also by outward fomentations and frictions [chafings,] and strong smells,

308 With medicines he

non tantum ex relatione decumbentis (qua parte quid doleat, &c.); sed ex aliis signis: nempe 1. ex lésione functionum, quæ demonstrat statum animalis facultatis: 2. ex arteriarum pulsu (qui prodit, quomodo se habeat vitalis facultas:;) 3. ex inspectione loris (quod detegit constitutionem naturalis facultatis.)

305 Deprehenso statu facultatum, instituit prognosin, siue morbus lethalis, an salutaris; vel anceps: eoque præcognito, irremediabilem (immedicabilem) relinquit intactum; salutarem aggredditur medelis confidenter; ancipitem, nonnisi præfando eventus dubios; præsertim die critico, & anno climatérico

306 Dum fascipit curam, in hand, omnia mitigat dolores certis mitigatoriis; & conservat naturalia, quæ videt superesse in ægrotante (ut natura corroborata juvet propellere inimica sibi:;) demumque inquit oppugnare præternaturalia illa; jam dixerit (scpe enim magni morbi curantur sola abstinence & quiete,) jam pharmaceuticis, jam chirurgicis.

307 Dixta reficit diminutas vires, non tantum moderatione alimentis & quietis, sed & externis fomentationibus & frictionibus, suffituque.

308 Pharmacis proflia

ειδέναι, τὸ σῶν, τὰς αἰτίας, ἢ μόνον ἀπὸ τῆς τῆ αἰτίας τοῦ διακινῶντος (εἰ μὴ τὴν ἀλγὴν) ἀλλὰ καὶ ἀπὸ τῆ ἀλ-
λων τῶν σημείων διακινῶντι αἰ. ἀπὸ τῆς τῆ ἐνέργειαν κα-
κώσεως (ἐνδείκνυνται τὴν τῆς-
τῆς-ψυχῆς διατάξεως καλ-
άστασιν) 3. ἀπὸ τῆς τῆ ἀρτε-
ριαῶν κινήσεως, διὰ τὴν σῆ-
πτος ἰχνη εἰς τὴν διατάξιν
γ. ἀπὸ τῆς τῆ ἐκρήματος ἐπι-
σκέψεως (ἐμφανίζονται τῆς
φυσικῆς διατάξεως ἕξιν.)

αἱ. Τῆς διατάξεως κα-
ταστάσεως πείρας λαβόν,
προγινώσκει καὶ διατάσκει, εἰ
θανάσιμος ἐστὶν ἢ νόσος, ἢ τοι-
σὼτε μέδους, ὅταν ἀμφοτέρω-
τε περιμῶν ἐκείνων προγινώ-
σκων τὴν ἀνίατον [ἀδικο-
πύλον] ἀπολείπει, τὴν ὑγιει-
νην ἰατρικήν [φαρμακικήν]
τελευτᾷ ἐκείνην τὴν
ἀμφοτέρωθεν σῆψιν ὑδαμῶς
εἰμὴ τῆ συμπίεστος καὶ ἀμ-
φιδόλου συζα? ὁμοῦς, ἢ μὲ-
λιστα ἡμερῶν κατεπικρὶν καὶ
ἐν τῇ κλιμακικῇ ἐκείνῃ.

αἱ. Τὸν αἰσθητὸν ἰχνη-
εἰς ὁμοῦς, προστοῖ ἀπὸ τοῖς
προστυπνοῖς: τὸ ἀγὼς πρᾶξι-
14. καὶ τὴν φυσικὰν σῆψιν τὴν
εἰς τὴν νόσον τὴν ἀνίατον
(ἵνα ἢ φύσις ἐπιχειρῇ ὁμοῦς)
αἱ τῆς τῆς ἀνίατος ἀποδοῖν
ἐν τῷ τέλος τῷ παρὰ φύσιν
ἐκείνην καὶ πολυμύζην ἀρτι μὴ
διατυπνῶν (πολλὰ μὴ γὰρ εἰ
μυρία μὴ τῆ νόσιν διὰ νόσους
μὴ τῆς ὑποχρᾶς διατεταθῶν-
ται.) ἀρτι ὅ φαρμακωδικοῖς,
ἀρτι ὅ χειρουργοῖς.

αἱ. Τῇ διαίτῃ ἢ ἰλα-
τῶσιν ἰχνην διαλείπει: οὐ
μόνον τῇ διαίτῃ τῆς βρο-
στοῦ καὶ ὑποχρᾶς ἀλλὰ καὶ τοῖς
ἐξωθεν διαμύσμασι καὶ
κρίμασι [τρίβασιν] καὶ συ-
μμάμασι.

αἱ. Τοῖς φαρμακοῖς τὸ
drives

ἵνα
 δια-
 τή-
 ῃ αὐ-
 τῶν
 ὁμο-
 ῶν
 κα-

rious away these things,
 which are offensive as well by
 eating them as also by em-
 ptying them, as (angry by
 strengthening [corroborating]
 the limbs.

boy The altering (remedies) are those which heat or cool, moisten or dry: but then that the peccants humour may be more easily be drawn forth, with preparatories he thins it, or thickenes it; he loosneth or bindeth it, he softneth or hardneth it, according as there is occasion.

310 The emptying are,
both (upward) and down-
ward (by seige) vomits and
purges, and by (urine) dis-
turbance: and also those that
procure sweat, sneezing, and
gargarismes, &c. by which
languishall humours are driven
out; also antidotes, by which
deadly poisons are expell'd;
and amulets [spells] by
which witchcrafts are driven
away.

311 The corroborating are those by which any part [member] is peculiarly con-
ferred: as the breast with pe-
ctorals; the heart with cor-
dials; the stomach with those
for the stomach; the liver
with those that are good for
the liver; the spleen with those
for the spleen; the kidneys with
those for the kidneys; the
joints with those for the
joints.

312 The distemper being driven away, and health recovered, the physician celebrateth with the patient recovered the fasts of recovery, and is rewarded by him with fees: but a cure half wrought (whilst one is not quite well, although he find himself

gat ea, quæ molesta sunt:
tum illa alterando, tum
evacuando, tandem mem-
bra confortando.

309 Alrerantia (seme-
dia) sunt, quæ calefaciunt
aut frige faciunt, hume-
rant aut siccant : tum ve-
ro ut peccans materia
possit facilius educi, ar-
tenuat eam præparato-
riis, vel incrassat, rela-
xat vel adstringit, emol-
lit vel indurât, ut res po-
ssit.

310 Evacuantia sunt, cum (per defectionem) vomitoria & purgantia, & (per urinam) diuretica; tum sudorifera, & sternutatoria, & gargaria, &c. quibus eliminantur exitiosi humores; antidota item, quibus pelluntur peremptoria venena; & amuleta, quibus depelluntur fascino.

§ 11. Roborantia sunt, quibus aliquod membrum peculiariter confortatur: ut pectus thoracicus, cor cordiacis, ventriculus stomachicis, jecur hepaticis, lien splenicis, renes nephreticis, articuli arthriticis, &c.

312 Invaletudine pro-
fligata, sanitaeque recu-
parata, medicus celebrat
foteria cum revalescen-
& ab illo remuneratur
fotris: sed restitutio semi-
perfecta (dum quis non
integre convalescit, et-
iam) sentiat se revela-

ἀντιῶντα κατὰ τὸ ὄχι· ἐν τα-
 τῇ ἀλλοίωσιν αὐτῆς. καὶ τῇ
 ὁμοιωσίν· τίλος αὐτῇ τῇ
 μέλῃ ἰσορρίζου.

αθ'. Τα ἀλλοιύματα τῶν
φαινεμένων, τὰ θερμαι-
νόμενα ἢ ψυχόμενα, ὑγραινο-
μένα ἢ ξηραίνονται· πάντα δὲ ἵνα
ἢ ἐλαφρύτερα ἢ βαρύτερα τῶν
διωκόντων, ἡδυνάμει ἢ ἀντι-
στατικῶς παρῶσιν, διακρίν-
ονται εὐσυνῶς, μετὰ ἀκρίβειαν δὲ
σκληρύνων, χαλαρῶς τὸ ἀσθ-
ενὲς γινώσκει.

οί. Τα ὀπποῦτα καὶ ἐστὶ
τὰ π (δὲ ἐν ἑλῶσι) ἰσχυρὰ
καὶ καὶ ὀπποῦτα, καὶ (δὲ ἐ-
ν ἑλῶσι) ὀπποῦτα. τὰ π
ἐστὶν ὀπποῦτα, καὶ ἡ ἰσχυρὰ καὶ
καὶ ὀπποῦτα, κλ. ἐστὶν
ὀπποῦτα καὶ ὀπποῦτα ὀπποῦτα
ἀπὸ ὀπποῦτα καὶ ὀπποῦτα. [ἐ-
λῶσι ὀπποῦτα,] ἐστὶν ὀπποῦτα
καὶ ὀπποῦτα καὶ ὀπποῦτα καὶ
ὀπποῦτα καὶ ὀπποῦτα καὶ
[ὀπποῦτα καὶ] ἀπὸ ὀπποῦτα.]

μα. Τα ἰσχυρῶστα (ισχυρὰ) ἴσιν, οἷς τὸ μέγεθος ἰσῶς κρατεῖται· ἡ δὲ δύναμις τοῖς δυνατοῖς, ἡ καρδία τοῖς καρδιακοῖς, ὁ σῶμαχος τοῖς σωμαχοῖς, τὸ ἦπαρ τοῖς ἡπατικοῖς, ὁ σπλὴν τοῖς σπληντικοῖς, ὁ νεφρὸς τοῖς νεφρικοῖς, τὰ ἀρτηρία, τοῖς ἀρτηρικοῖς, κλ.

αὐτ. Τῆς ἀμνηστίας ἐξα-
λαθίσοντε, καὶ τῆς ὑγιᾶς
ἐνταλθῆναις ἐλάττωτε τὰ
συνήματα ἰορδάνῃ καὶ ἀν-
τιπροσώπων, καὶ παρ-
εἶναι τοῦς πνεύματι ἀντι-
δρῶνται· ἀλλὰ ὅτι ἐν ταῖς
ἐλπίσιν ἡμῶν (ὅταν τις
ἔχῃ ἐλεηθῆς ὑμῶν, καὶ
ἰσοσταθῇ)

are burnt, blasphemers have
their tongues pull'd out.

837 Malicious slanderers,
and backbiters; and those
who with infamous libels,
written without any name to
them, ignominiously defame
those that deserve it not; and
those that are convicted of
perjury, are maimed of some
member: or are condemned
to the mines, or to the galleies;
or are exterminated, that is
are proscribed, sent away
with infamy, either to a cer-
tain place, and then they are
call'd exiles [banished men,]
or to wander up and down,
and then they are vagabonds:
that so also the common-
wealth may be rid of it's filth
(off-scouring.)

rogum ; blasphemi eliquantur.

837 Calumniatores maligni, obtestatoresque, & qui libellis famosis anonyme scriptis, immerentes ignominiose traducunt, itemque convicti perjurii, mutilantur aliquo membro: aut condemnantur ad metallifodinas, vel ad triremes; aut exterminantur; hoc est, proscribuntur, relegantur cum infamia, seu in locum certum, exules dicendi; seu ad vagandum, extorres: ut sic etiam respublica liberetur purgamentis suis.

μοις ὃ γλῶττα ἐκτόμνηται.

[illegible]

C A P. LXXXVIII.

Recreationes trifariam fiunt 838. primo spectaculis ut praestigiarum &c. 839. Ludorum scenicorum 840. Comædia vel Tragedia 841. Secundo commo-
tione 842. ut cursu 843. saltu 844. jaculatione 845. Luctu 846. Pila
847. Ludis equestribus 848. & Lusu Pile 849. Diffugioque, My-
inda; &c. 850. Tercio Concertatione, ut Par, impar, Alea, Lutruncu-
lis 851. Ludorum Leges 852.

The fashions of Re-creation.

338 That our frail strength may not decay or grow faint, we now and then leave off our serious business, and some time is bestowed on plays [sports:] which when we are weary, delight us by fight [show,] or quicken us by motion, or refresh us by striving together: which three sorts of sportfull vacations, why should we not also view in passage?

819 Jugglers make sights
not unpleasant to the common
people; whilst they dazzle

Ritus recreationum.

838 Vt ne fragiles vi-
res labascent, aut elan-
guescant, cessatur quan-
doque à feriis, darurque
aliquid temporis ludi-
cis: quæ defatigatos
oblescent spectatione,
aut veherent commotio-
ne, aut refocillentur con-
certatione; quæ tria ge-
nera vacationum lufio-
riorum, quidni eliam
cursum prospeculentur?

839 Præstigiatores faciunt spectacula non iucunda vulgo : perstrin-

Οἱ νόμοι τῆς ἀναλήψεως.

αλλ'· Ὁπως μὲν ὀλιγο-
 δρασι καὶ παρὰ καὶ μὲν π-
 ρασι δουλεύει, τις δὲ ποτε αὐ-
 τὸν ἐξέειπεν· ἰδοὺ ἵππ' ἀπα-
 ραγμένοι τοὶ ἀπὸ τοῦ ἡλίου· τοῖς
 παλαιστοῖς δὲ βασιλεῦσι· αὐ-
 τὸν δὲ καὶ μετὰ ταῦτα· ἡμε-
 ρὰς πέντε, οἱ τὴν ἀνάστασιν ἐ-
 λθούσης· αὐτῶν· οἱ τὰ ἀγένητα
 σμαρτὶ ἀνακρίνοντες· ἀτὰρ ἐπεὶ οἱ
 δὲ ποτε ἀπαρτὸς πτωχὸν ἦσαν, πᾶς
 οὖν ἔπειτα τοῦ ὀφθαλμοῦ διὰ σκα-
 πῶν ἡλίου·

οὐκ ἔστιν οὐδὲν ἄλλο
πρὸς τὸν νόμον τοῦ θεοῦ
ἐκτός τινος ἄλλου [τοῦ αὐτοῦ
θεοῦ]

riding, casting a bar, and also ball, and such like exercises.

843 In running, they who slide on ice; or by appointing themselves a line; as soon as they are come at it, presently they stand still, and he that runs beyond it, or comes short of it, loseth the game: but chiefly those runners, who run a race, setting forth at the starting place, and running within the rails to the goal; where every one striveth to get before the rest, yet the first only carrieth away the prize [wager,] by judgement of one that sits by.

844 Dancers, according to the tunes of the minstrel, and guidance of the fore man [leader of the dance,] dance figure-dances with several turnings, and fetch capers.

845 Casters [darters] cast [throw] forward before them, or hurle into the air quoits, and other flinging things, or by aiming at a set mark, they strive to hit it.

846 The wrestler endeavoureth in the wrestling place [ring] to sling him that wrestleth with him, taking him about the middle [waist,] but he by struggling against him labours to throw him: where to trip is good play, to give the hug, good sport.

847 Champions fight a duel, in the fighting-place with whorlbats, fencers with swords, and play their prize by the direction of a master of defence, as sword-play:

tione, vectitatione, pila item, similibusque commotiunculis.

843 Cursu: qui supervehuntur in glacie; aut sibi designando lineam; simul ac eam attigerunt, protinus consistunt; & qui ultra eam procurerit, aut citra eam substerit, perdit ludum: imprimis autem illi cursores, qui cursu contendunt in stadio, incipientes eursuram à carcèribus, & inter cancellos decurrentes ad metam, ubi quilibet laborat prætervertere ceteros, primus tamen solus reportat brabeum, ab assidente brabeura.

844 Saltatores, ad modulos choraulæ, ductuq; choragi, (seu præfultoris) ducunt choreas, varia circumgyratione, & tripuant.

845 Jaculatores jaciunt in porrectum ante se, vel evibrant in auras, discos, & alia missilia, vel collimando ad præfixum scopum, contendunt eum tangere (ferire.)

846 Luctorator nititur prosternere colluctatorem medio prehensum in agone; sed ille reluctando renititur affligere ipsū: ubi supplantare artis est, recellere, rifus.

847 Pugiles congregiuntur duello, in palæstra castibus, gladiatores gladiis, decertantque sub directione lanistæ, dimicatione gladiatoria:

τῇ πικρίῃ, τῇ ὀρέῃ, τῇ (ραυρίῃ, ἢ πικρίῃ) καὶ σισί, αὐτοὺς ἀσκήντι.

αμγ'. Τῷ δέ ῥα μὲν οἱ τοῖς ποσσὶν ὑπερβήμενοι ὅπῃ τῷ παρατῆν ἢ ἐν ταῖς γρεμμύων τινὰ διαπικαίνοντες, ἢ ἀπὸ τοῦ διδύου ἰσχύονται, ὃ ὅ παρὰ τὴν παρὰ τὴν ἰσχύον, ἀπὸ τοῦ ταύτου ὑπερβήμενοι, νικᾷται μάλιστα ὃ οἱ δερμεῖς ἀπὸ τοῦ, οἱ δὲ τῷ δερμὶ τῷ δερμὶ ἀγωνίζονται τῷ δερμὶ διὰ τῷ βαλίσκῳ [τῷ ἀσπιδόματι] ἰσχυόμενοι, ἔτι ἀπὸ μίσην τῷ καλίσκῳ κατὰ τὴν ἰσχύοντες ποδὶς τῷ ἰσχύον [τῷ τέρμα]. ὅτε ἡ ἰσχύον τῷ λωπῶν πρὸς καμῶν ὅπῃ πονεῖ, ὃ ὅ ποδὶς μόνος τῷ βραβείῳ λαμβάνει διὰ τῷ ποδὶς κατὰ τοῦ βραβείου.

αμδ'. Οἱ δὲ χοροὶ, ποδὶς τῷ χοροῦ καὶ μιναῖδας, ἔτι τῷ χοροῦ [χοροῦ] ἀγῶνι, ποικίλως καὶ κελὸν ἐστὶν χοροῦ, ἢ πυρρίχῃ σισί [ἀναπιδόσιν].

αμε'. Οἱ ἀκοντισαὶ τοῦ δίσκου, καὶ τὰλλα βλήτῃ καὶ διδύ ἀπὸ τῷ βλήτῃ ἢ εἰς τὸν αἶρα ἀναπιδόσιν, ἢ ποδὶς τῷ βραβείῳ σισί σισί [ἀπὸ τῷ] αὐτῷ ἰσχυόμενοι τῷ.

αμεδ'. Ὁ παλαιστής [ἀθλητὴς] ἐν τῷ ἀγωνισμῷ τῷ ἀνταγωνισμῷ καὶ μὴ πρὸς τὸν ἀνταγωνισμῷ κατὰ τὸν ἀνταγωνισμῷ, ὃ ὅ παλιν ἀνταγωνισμῷ αὐτῷ προσπιδόσιν ἀναπιδόσιν, ὃ ὅτε ἀποκαλίσκῃ ἰσχυόμενοι τῷ τῷ ἀναπιδόσιν [ἰσχυόμενοι] γὰρ ἀσπιδόσιν [ἰσχυόμενοι] ἰσχυόμενοι.

αμεε'. Οἱ πύλαι ἐν παλαιστῇ τῷ πυγμαχίῃ, οἱ νομάχῃ [ἐξισί] τῷ ἐξισί τῷ ἀθλοῦ τῷ [γυμνασίῃ] καὶ διὰ τὸν ἀθλοῦ μαχομένη, καὶ τῷ ἀθλοῦ

passed by, for as much as they are instituted for neighbourly friendship; whether more privately, to drink together, or eat together, where they eat at a club or collation; or more publicly, where one rich man makes the entertainment, upon occasion of a Christening-day, or otherwise: or when they that have deserved of the commonwealth singularly, are entertained sometimes at the publick charge, with a costly banquet.

854 When there is a feast to be, the head-cook delivereth to the under-cook; meats to be dressed, bought up by the caterer, or given out by the butler: the steward takes care of the dining-room, that the carpets be laid on the tables by the chamberlains, and the table-cloth neatly spread; then the plates are laid (whether they be round trenchers or square,) and the spoons and salt-cellar are placed, and loaves [rolls] of bread taken out of the basket, or slices cut.

855 At length the messes are brought in, in dishes and chargers; and the sauce is left in saucers [pottingers]: and the feast by how much the more sumptuous [costly] it is, the more delicate dishes it hath, and several kick shawes, nay and divers courses.

856 It is more civil for the invited guest, to come sooner then later: whom the master of the feast receiveth with courteous going out to meet them, and leads them in: and when they have washed their hands over a ba-

sunt prætereundi, quatenus instituuntur vicinalis amicitia causa: sive magis private, ad compositionem, vel concœnationem, ubi estur de collatis symbolis; sive magis publice, ubi quis opulentior instituit convivationem, occasione lustricidiei, vel alias: sive cum meriti de republica singulariter, excipiuntur quandoq; publico sumptu, lauto convivio.

854 Quando convivandum est, archimagirus tradit coquis apparanda esculenta, coempta per obsonatorem, aut subministrata à promocondo: triclinium curę est architectolino, ut mensæ tapetibus insternantur per triclinarios, supersternanturque mappis decenter extensis; tum disci circumponuntur (sive sint orbes, five quadræ,) cochleariaque & salinum apponuntur & collyzæ panis deprompti è canistro, aut scissæ buccæ.

855 Demum fercula inferuntur, in patinis & lancibus; & embammata destituitur in patellis (scutellis:) convivium enim quo magis opiparum est, eo habet lautiores epulas, variaque pulpamenta, imo & diversos missus.

856 Invitatos convivas, venire temporius quam serius, civilius est: quos convivator excipit amica obviamitione, & introducit: cumque abluerunt manus super malluvium è gutturnio,

απαληψήσας, καὶ ὄσον φιλίας γαστριμαχίας χάριν κερδίσαντες· ἢ τοὶ ἰδία μᾶλλον εἰς τὸ συμπίνειν ἢ συμπιπέναι, ὅπου δὲ τὸ συμπόσιον ἢ συμφορητὸν ἰδιώσιν ἢ τοὶ δημοσίᾳ, ὅπου πολυσμῖτις τις τὸ συμπόσιον ἀφασκιδάζει ἡμέρα καὶ νύκτις, ἢ ἄλλοι· ἢ τοὶ ὁσέων οἱ τὸ κοινὸν διαγινώσκουσιν, τῇ συνδήμῳ διαπάνη ἰδὲ ὅτι τῷ συμποσίῳ ἀπειθῶν ἐλαμβαίνοντι ἐν τῷ ἀφαινεῖν.

ὡς δ'· Ὁταν συνειστιάδωται δέ, ὁ ἀρχιμάγειρος τὰ ἰδίσματα, ὑπὸ τοῦ ὀψώνυ ἀγοράζοντα, ἢ ὑπὸ τοῦ μὲν χεῖρος χορηγῶντα τοῖς μαγειροῖς παραδίδωσι· τῷ ἀρχιτροκλῖνῳ τὴν τριμλίην μίλει, τὸ πᾶς τραπέζας ὑπὸ τῷ ὑποκρίτῳ τῆς τέμπλῃσι ὀπασσόντων δέ, καὶ τὸ ὀδόναις ὀπασσόντων τοῖς χαλῶς ἐκτιπιδύμεναι, διασπρηννίδου· μετὰ τὰ οἰπίνια καὶ (ἐπὶ τῇ ὀφθαλμοῖς ἐν κυκλίσει) πημίτιδι. καὶ τὰ κυκλίαια [ἢ ὀδόναις] ἐπὶ ἀλυσσῶν, καὶ τὰς σπῆρας ἄρῃ καλὰς, ἢ τῷ μὲν ἀφαινεῖν ἀφαινεῖν. Τὸ τίλος τὰ ἰδίσματα ἐν τῇ παροῖσι καὶ πρὸς ἐλπίσιν εἰσέρει· τὰ ἡμέτερα μάλιστα ἢ ἐν τοῖς λαχοῖσι λαίπυται· ἐν τῷ συμποσίῳ οὖν πολυταίεσιν, τοσῶτον μὲν διαψέσεις τὰ φαγέματα, καὶ πεινῶντα νηαλδύματα, καὶ ἢ καὶ πολλὰς τὰς παρὰ δόσεις ἔχει.

ὡς δ'· Ὁ ἐστὶν ἄνωρ ἐὼν κακὰ μὲν διατήμονας (ὡς δικαίως μὲν, ἢ ὀψιμότητι, ἢ ὀφθαλμοῖς κομψότητι ἐστίν) ἀπαντῶντας φιλοφρονέων ἐκδίδωσι τὴν καὶ εἰσέλθῃ καὶ τὰς χεῖρας ἐκ ἀφαινεῖν ἢ χηροῖσι πῆμα, ἢ καὶ ἀνὰ γασ-

sin omis

361 Then they drink to one another, and drink round ones health, and to others health, and drink to one another bouls to drink off at one draught; especially after they have studied a while.

852 At last the platters are taken away, with pieces, crusts, and half-eaten bits, and other scraps; and the junkets and sweet-meats are brought in: but the truth on's is, pleasant discourses and merry drolleries are the chief part of gallant entertainment and joyfull feasting; because the mention of one thing falling in, many things may be merrily spoken of.

363 The banquet and feast
being ended, they rise from
table, and they thank him
who treated them liberally,
and they go home; if at night,
with lighted torches [link]
before them: although some
gormandizers, having taken
also an afternoon's luncheon,
and fed sufficiently, they throw
in besides after-suppers; that
they may bury themselves the
sooner.

161 Tum sunt propi-
nationes & circumpo-
tationes, pro salute huius
& illius, præbuntque
sibi crateres ad ebiben-
dum uno haustu; præ-
sertim postquam adbibe-
runt.

361 Sub extremum
tollitur patinæ, cum buc-
cellis, crustis, semefisque
micis, & aliis analepticis,
apportanturque bellaria,
& falgama: verum enim-
vero festiva colloquia,
& lepidæ confabulatio-
nes, sunt primaria pars
lautæ tractationis; late-
que epulationis; quia
intercedente mentione
unius rei possunt multa
differtari hilariter.

36; Peraſto conviviali
epulo, ſurgitur à menſa,
græſque aguntur ei qui
tractavit liberaliter, itur-
que domum; ſi moſti, faci-
bus prælucentibus;
quanquam quidam hel-
luones, etiam ſumpto an-
tecenio, & comeſſati ab-
bunde, ſuperingerunt po-
cèria, ut ſe contumulent
citius.

[illegible][illegible]

ωζ'. Τῶ συμποσίῳ τα-
ταίσταμιν ἀπὸ πρῶτης
ἀνιστάμεθα ἡ δὲ ψαλμοὶ ἐν-
αύται· χαίρειν οἱ βασιλεῖς,
καὶ οἱ κληροῦντες αὐτῶν· ἐν
νυκτί, ὅτε λαμβάνουσιν
σπονδὰς καὶ πρὸς ἀδ-
υναχίαν [γὰρ ἐμμανήν] τι-
νῶν καὶ τῶ σπονδῶν λαμβάνον-
τος, καὶ ἐξαρνήσας μάλα
καυμάζοντας, ὅτι πῶς
σπονδῶν ἀλλοις, καὶ τῶ
ἐμμανὲ δύναντον ἐπιμαρτυρεῖται.

C A P. X C.

Varios esse Sepulchrales ritus 864. Antiquorum cremationes & busta, Praefice, 865. Nostra mortuos humandi consuetudo 866. Epitaphia aliaque monumenta 867.

Funeral rites.

¶ 364 The last thing which men owe to one another, is the carrying them out of this world; whereof several ways are observed, even at this day.

Sepulchrales ritus.

364 Vltimum quod mortales debent sibi invicem, est deductio ex hac vita; cuius non una ratio observatur, hodieque.

Τὰ νεύσια [τὰ πρὸς τὴν ἐλπίδα
τῆς σωτηρίας νόμιμα.]

ωξδ. Τὸ ἰσχυρὸν δέον τὸ
τοῖς θνητοῖς ὑπὲρ ἁλλήλων
διαπραγμαζέσθαι, ἔστιν ἡ ἐν ἡμῖν
βίη ἐκουρᾶ· ἥς εἰς μόνον οὐ
παρὰ τρεῖται λόγος, καὶ
πικρὺ [σήμερον.]

[*regally*] attired in a robe of state, and adorned with a diadem [crown] and guarded with a throng of courtiers.

380 Parliaments are kept about business that concerns the whole kingdom, to which are called [summoned] the nobility, and chief men [burgesses] of the cities; where some above others have prerogatives of vote: but none should be fore'd to vote for, or against, whether a new law is to be made [ratified], or an old one abrogated [abolish'd], or money to be new coined, or a league to be made, enter'd, or a war to be resolved on.

381 The Kings of Kings call themselves monarchs and emperours, and rule alone for the most part, absolutely; although the Roman Cæsars [Emperours] were wont to chuse themselves colleagues [partners;] but now (in the Roman-German empire) they are chuse by the seven Electors.

magnifice vestitus trabea & ornatus diademate. stipatusque frequentia aulicorum.

380 Comitia aguntur in negotiis concernentibus totum regnum, ad quæ concietur nobilitas, civitatumque primates: ubi alii præ aliis habent prærogativam suffragii; nemo autem debet invitus suffragari, vel refragari; sive sancienda est quædam nova lex, sive abroganda vetus, aut novanda moneta, aut ineundum fœdus, bellumve decernendum.

381 Reges regum appellent se monarchas & imperatores; regnantque fere soli, absolute; quæquam Romani Cæsares soliti sint legere sibi collegas; sed nunc (in Romano-Germanico imperio) eliguntur à septem electoribus.

τοις ἀληρηδὶ μεγάλῳ σφραγισμένῳ ἀμφοτέρωθεν τοῦ διαδήματος κοσμημένοι. ἐν ἑλκῶσι αὐλακῶν ποσὶν.

ἡ γ'. Ἐν τοῖς ἀπὸ τῆς ὅλης βασιλείας, οἱ ἀρχιερεῖς, ὁ ἥν' ὁρίων μισθῶντος συνάδον σὺν αὐτοῖς ὅτε οἱ ἄλλοι σὺν ἑλκῶσι τῆς χειροτοσίας ἐξελὼν ἑκαστὸν ἐδάτω ἡ ἀκυσίαν ἡμίζιζοντες [χειροτονοῦν] ἡ ἀπὸ τῆς ἡμίζιζοντες δέ. ὅτε ἡ μὲν τῆς αὐτοῦ κυριότητος δέ, εἴτε παλαιὰ ἀκυσίαν, ἡ τὸ νόμισμα ἡ παλαιὰ τῆς αὐτοῦ, ἡ ἀποδιδόναι ἀποδιδόναι, ἡ γὰρ ἀποδιδόναι ἡμίζιζοντες.

πα'. Οἱ ἥν' βασιλεῖς βασιλεῖς αὐτοῦ Μονάρχας ὀνομαζέσονται, καὶ αὐτοκράτορες, καὶ ὅτι τὸ ὁρίωντος μόνον βασιλευσιν, αὐτοῦ αὐτοῦ καὶ οἱ Ῥωμαῖκοὶ Καίσαρες θεωροῦσιν αὐτοῦ τοῦ καὶ ὁ αὐτοκράτορας εἰσδιδόναι τῶν καὶ (ἐν τῇ Ῥωμανικῇ-Γερμανικῇ ὀπληστικῇ) ἀπὸ τῆς ἑ. ἐκδοῦναι θεωροῦσιν ἐξ ὅτων.

C A P. XCIII.

Bellorum causæ variæ 382, 383. præveniendæ semper si possint 384. aut in ipsis principiis sopiendæ 385. si nequeunt, apparatus Bellum 386. Exercitus colligitur 387. & armatur 388. & redigitur in ordinem 389, 390, 391. suscipiturque expeditio & castrametatio 392. excubie 393. Speculatores 394. Acies ordinatur 395. Prælii descriptio 396, 397, 398, 399. & Cladis ac Victoriæ 900, 901, 902. Urbis obsessio & violenta oppugnatio 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, &c.

The troubles of Kingdoms, and warres.

382 A peaceable state is most to be wished for, but it falls out now and then, that it cannot be obtained by force of armes; either because the

Turba regnorum, & bella.

382 Status pacatus est optatissimus, sed fit nonnunquam, ut nequeat obtineri, nisi vi armorum; sive quod gentes finiti-

Αἱ τ' Βασίλειον παρεχάη καὶ Πόλεμοι.

απ'. Ἡ εἰρηνὴ αἰρετώτατον ἐστὶ τῇ μάχῃς μόνον ἐκδοῦν εἶν' ὅτι τὰ ἴδον ὁμοῦντα ἀπὸ τῆς τερματῶν ἀμφοτέρωθεν τὰ ἡμῶν bordering

are arm'd cap-à-pe, are on every side done with brigandines) for the left arm a buckler or shield [target:] but for the right a spear; to the side he girts a sword, or hangs it in a belt, that it may the more readily be drawn out of the scabbard, and being drawn out it may the more easily be put in up to the hilt.

389 Then he marshals the army, into regiments and bands: whilst he bringeth the horse into troops with cloaks, the foot into companies with coats, and both into squadrons or tens; and sets over the squadrons serjeants and corporals, over the hundreds captains, (to wit, in horse-companies, masters of horse, in the foot, masters of foot) over thousands colonels; and at last over all the General in his coat of armour.

390 The assistants of these are lieutenants, ensigns [cornets,] and the camp master, every one of which, if they please, get them a deputy [proxie] to look to their private affairs.

391 Dragoons and volunteers are rank'd both with horse and foot, fresh-water soldiers are mingled amongst the old beaten soldiers (after they have been exercised afore-hand with trainings;) sutlers and lanfrisadoes are appointed for drudgeries.

392 Things being thus order'd, with all haste the expedition is undertaken; and the quarter-master designs the camp in such a place, as may be convenient for provi-

vel scutum, dextera vero hastam: lateri accingit gladium, vel appendit baltheo, ut promptius stringatur è vagina, evaginaturque recondatur facilius capulotenus.

389 Dehinc concenturiat exercitum, per legiones & vexillationes: ducit equitatum in turmas chlamydatas, peditatum in cohortes sagatas, utrosque autem in contubernia (seu decurias) praefficitque decuriis decuriones, centuriis centuriones (nempe equestribus magistros equitum, pedestribus magistros peditum) millenis chiliarchas (sive tribunos;) tandem omnibus paludatum imperatorem

390 Adjuncti horum sunt. locumtenentes, vexilliferi, & campiductor, quorum quisque si vult, asciscit sibi optionem, ad curandum res suas privatas.

391 Dimache & volones aggregantur tam equitatum quam peditatum, tyrones intermiscuntur veteranis (postquam praexercitati fuerint praefusionibus;) lixae & calones (eaculæ) addicuntur servitiis.

392 Rebus sic dispositis, suscipitur quantocius expeditio: metatorque metatur castra tali loco, qui commodus sit frumentationi, & pabula-

ἀρεταῖα βραχέον διμένει σάκας, ἀσπίδα, ἥ τις πλάγας ἐλαμβάται, τῇ δὲ δεξιᾷ, πρὶν εἰσφέρειν, τὸ δόρυ [ἔγχος] ἵχυσται ἐξ ἰσθμοῦ, ὡς ἀνδρὶ οὐκ ἐν ὥστῃ ἐξερῶντι, καὶ ποσὶ χεῖρα ἱχρῶντι, τὰ ῥά εἰς αὐτὴν ἐκκαλῶν ἵλασσι [ἀπὸ τοῦ] καὶ αὐτὸς αὐτὴν ἐπιθίσσιν, ἀχρὶ τοῦ καύματος.

ωπὸ. Μὲτὰ ταῦτα διατίθει [διατάττει] ἡ στρατὸν εἰς λεγώνας καὶ σιμμάς· ἡ ἵππον εἰς ἱλας χλαμυδάτας, τὸ πρὶν εἰς ἀπείρας συρροῦσαι, ἀμφοτέρω εἰς οἰστίαν [δίκας] καὶ ἱρῆσιν ἡ δικάσι δικάρχας, ταῖς ἐκαστοῖς ἐκαστοῖς ἱππάρχας [ἱππικαῖς ἀνδρὶν ἱππαρχῶν] [ἵπποστρατηγῶν] ἡ πρὶν εἰς ἐκαστὴν [τοῦ ἐκαστοῦ] ἀπασι γὰρ τὴν ἀρχὴν στρατηγὸν ἡ ἱπποστράτηγον ἀντιβέβληται.

ωπὸ. Τάπτε πορσίθων, οἱ ἀναπληρῶντες τὸ μέρος αὐτῶν, οἱ σιμμοφόροι καὶ ὁ στρατοπύλαρχος, ὃν ἵλας πορὶ τὸ ἴδιον ὅππῃ αὐτῶν ἐστὶν, ἡ ἴδια αὐτῶν πορσίθων, ἡ ἴδια δικάρῃ.

ωπὸ. Οἱ διμάχαι καὶ αὐθῶναι περὶ τὴν πρὶν καὶ τὴν ἵππων σύμμιξιόν εἰσιν· οἱ νεοὶ ἱπποὶ ἀναμύχωνται πρὶς πορσίθων, ἵπποισι πορσὶ γομασμένοι οἱ σιμμοφόροι καὶ στρατηγὸς ἡ στρατοπύλαρχος, τὴν ὅππῃ βραχέοντι.

ωπὸ. Παρχέμεν οὐκ ἐκκαλῶν, ὡς τὰ ῥά εἰς ἐκκαλῶν καὶ ἐκκαλῶν, τὸ στρατὸν διασπείρειν ἢ πρὸς σιμμοῖς, πορσίθων, ὡς βέβηται, ἐκκαλῶν ὅππῃ

sign and forrage, for water too and fowel; here the tents [huts] are pitch'd, and fast-
ned with stakes [pegs,] and that the quarters may be safe from onsets [inroads,] they are intrencht with works.

893 However there are centinels set at certain sta-
tions, for fear the enemy coming upon them unaware should beat up their quarters: and there is given a watch-
word by the captain of the guard, whereby they may know those of their own party.

894 In the mean while there are sent out spies and scouts that may observe the enemies designs, and as their return reports what they have seen and heard; and withall there are made sallies by parties, to meet with [snap] plun-
derers, wherever they catch them.

895 When at length the forces are drawn out to fight, they are order'd in battalia (wedg'd or square) so, that the foot have the van, the horse the wings [flank;] but the standard-bearers carry the standards [colours] in the midst of the troops, whom the ancients march before with hangers; and the drum-
mers with beating of drums, and the trumpeters and fifers with the sound of trumpets and fifes, play a charge [an alarm;] and the captains [leaders] riding up and down with encouragements and en-
treaties set the soldiers on fire to play the men.

896 The light-horse-men usually set upon the enemy, and with skirmishing begin the fight; anon after compa-

tioni, auationi item & lignationi: hic ponuntur tentoria, signunturque pa-
xillis, urque stativa sunt ab incurfionibus tuta, circumvallantur aggeri-
bus.

893 Insituntur ta-
men excubia per certas stationes: necunde super-
veniens inopinato hosti-
le agmen pessunder in-
cautos: daturque tessera à præfecto vigilum (refe-
serario,) quâ sui se reco-
gnoscant.

894 Interea emittun-
tur speculatores & ex-
ploratores, qui observent hosticas machinationes, reducefque referant visa & audita: insimulque fi-
unt catervatim excursio-
nes, obviaturque depopu-
lantibus, ubicumque oc-
currentibus.

895 Quum tandem co-
piz deducuntur ad præ-
lium, ordinantur in aci-
em (cuneatam vel qua-
dratam) sic, ut pedires occupent medium, equi-
tes sint alarii: signiferi au-
tem ferunt signa inter medias catervas, quos præcedunt antesignani cum romphæis; tympani-
stæque strepitu tympanorum, & æneatores clangore tubarum & li-
tuorum canunt classi-
cum: duces autem circum-
equitantes inflammant ad strenuitatem, hortati-
bus & obsecrationibus.

896 Velites usitare in-
cessunt hostem, & veli-
tando faciunt initium pugæ: mox concuerunt

δὲ τῶν ὑπὸ τῶν σκηνῶν καὶ
κατασκευάζουσιν τὰς
σπηλατιὰς, καὶ ἐν αὐταῖς
ἀσφαλτοῖς ὑψοῦντο δὴν τῶν
ἐπιδόλων, περιεχόμενοι χα-
ρακτοῦσιν.

αἰγ'. Καθίστανται δ' αἱ
φυλακαὶ ἐν σταθμοῖς τοῖς
μέσσοις ὁ ἑκαστὸς ἀδελ-
φῶν ἐπιτηδεύει ἀσφαλε-
στῆς [ἀσφαλείης] κατὰ
δέξιαν καὶ ἀριστεράν
ἐν τῇ συντάξει (τὸ σφύ-
ρα τῶν ὁμιλῶν) παραδ-
δότην, οἷς καὶ ἐν διαγρη-
ζούσῃ εἶναι.

αἰδ'. Μὴ μόνον αὐτοὶ οἱ
κατασκοπεῖς καὶ οἱ πλῆθος
ἐκπαιδεύονται, τὰς δ' ἑκαστοῦ
ὀπτιχίους λαθραίως σα-
ρατῶντες, καὶ σάλιντο δὲ
τὰ ἐξωμήδια καὶ ἀκροδύμια
δινυκλῆδες καὶ ἄλλα αἱ ἐκ-
δρομαὶ ἐλαδὺν γίνονται, τῶς
διαπορεύσειν ἀπαρτισμένους,
ὅταν ὅσοι δὲ ἐπιγρο-
μῶσιν.

αἰγ'. Τὸ πλῆθος αὖτε τῆς
συντάξης εἰς τὴν συστάσιν
μετὰ τὴν ἐξαρμόγιαν, ἡ ἀ-
ριστερὰ εἰς σελῶν, ἡ δεξιὰ
γὰρ εἰς ἐξῆς, ὅς οἱ πρῶτοι
τὸ μέσον κατήχουσιν, οἱ πε-
ρὶ τὰ κέρατα οἱ δὲ συμπε-
φόροι ἐν μέσσοις ὁμιλῶν συ-
μμετὰ φέρουσι [βαστίζουσιν.]
οἷς οἱ σφύραχοι (ὡς ταῖς
ἐξωμῶν καὶ αἰσθημάτων)
οἱ τυμπαριστῆς δὲ τὸ τυμπα-
νὸν δύνανται, οἱ σάλπιγγες δὲ
τὸ σαλπιγγεῖον ἐλαττοῦν, τὸ
σολομικὸν σημεῖον τῶν οἱ
δὲ ὁμιλῶντες ἀπελτύνοντες
τὸ περὶ αὐτοὺς τὴν αἰν-
κολίαν τοῦ ἀνδρομαδίου
παροξύνουσιν.

αἰδ'. Οἱ ἀνελκόμενοι [ἐκ-
καὶ γομνῶντες] αἰς τὸ πρῶτον
τῶν ἑκαστοῦ ἐπιτελούντων, καὶ
τῶς μετὰ ἀπερὸς ἐλπίσιν

crisis set upon the enemy out of an ambush, they rout their army, put them to flight, and do execution upon them.

901 They who are ap-
pall'd with fear, seek to e-
scape, slip away, and be gone;
if there be no hope of escape,
deliver up themselves to be
taken prisoners [cry quarter;]
but they who have escaped
killing and being taken pri-
soners, straggle up and down
in parcels, till they are ral-
lied by their own men, or meet
with shelter [a hiding place.]

902 When night puts an
end to the battel, they found a
retreat, and the conqueror
[master of the field] shares
the booty and spoils of the
conquered: unless the ene-
my begin the fight again,
having rallied his scattered
men.

903 A city or castle that
stands out, (whereunto the
voted enemies hath betaken
himself) is surrounded with
forces, beleaguer'd, block'd
up, storm'd, till it be won;
that is, till it be seiz'd [taken]
or regain'd.

904 Here many kinds of devices are made use of; sometimes the walls are scaled with furious force, by clapping scaling-ladders to them, or by making approaches with galleries, from which the assailants letting down a cross-bridge (draw-bridge) leap upon the walls.

905 Otherwise the walls
are beaten down with batter-
ing rams driven to them, or
great stones hurl'd out of a
sling: now-a-days they de-
molish any fortifications
whatsoever with great or-

centuriati invadunt ho-
stem ex insidiis, distur-
bant ipsis aciem, fugant,
infectantur, contruci-
dant.

901 Qui terrore percussus, querunt evadere, elabi, diffugere; si diffugii spes non est, dedunt se, ut capiantur: sed qui eadem de captivitate evaserunt, palantur dispersim, donec aggregentur a suis, aut inveniant confugium.

902 Quando nox di-
rimit pugnam, canitur
receptui, victorque mi-
les diribit pradam, &
manubias devictorum:
ni hostis dimicationem
redauspicetur, recolle-
ctis suis dissipatis.

903 *Rebellis urbs, vel
arx, (in quam profligati
sefe receperunt) cingitur
copiis, obsideretur, obval-
latur, oppugnatur, donec
expugnetur; hoc est, oc-
cupetur, aut recuperetur.*

904 Hic adhibentur
multifarii machinarus:
aliquando scanduntur
muri furiali impetu, ad-
moris scalis, vel advolu-
tis ambulatilibus curri-
bus, & quibus demissa
exoftra (arrestario pon-
te) oppugnatores infi-
liunt muros.

905 Alias diruntur
muri adactis arctibus,
vel libratis saxis è balti-
sta: hodie demoliuntur
firmamenta quæcumque
è fulmineis tormentis.
Locatis post cratias ger-

ὁμοίως ταῖς ἐκκλησίαις, ἡμεῖς
 εἰς ἐκκλησίαις ἰσοδυναμοῦμε, ὅτι
 περὶ ταῖς ἐκκλησίαις, ὅτι
 ὁμοίως ταῖς ἐκκλησίαις, ὅτι
 ὁμοίως ταῖς ἐκκλησίαις, ὅτι

[illegible]

ΘΙΣ. Νυκτός ἡ μαχὴ
λυθείς, τὸ ἀνελπιστὸν σπ-
μαίνοντα· καὶ ὁ χαλκίνευος ἡ
πυκνωθεὶς λαοφύλαξ, καὶ
στυλιδισμένη διαμελίζουσα
καὶ ὁ ἰχθυός, ἡ διαφοροποιῶν
αὐτῇ ὁσημῶς συνταχθέντων,
τῆς μάχης μὴ ἀποφ-
ρεται.

πιγ'. Πόλις ἐκ ἀρχοῦ παλαιά δο-
 τὰ πτε, αἱς καὶ οἱ συζαυθισ-
 μμοι κατίφουσι, πειράζα-
 λιστα, πεισινδρίστα, πει-
 φρεκτίστα, σολιοκμήτα,
 ἀχρὸς οὐ καταπολεμῶτα,
 τὸτ ἔστι, σερκαταλαμεί-
 νητα, ἡδὲ καὶ λαμβάνητα).

αὐτῶν. Πολυτῶν δὲ μαχαί-
 ρηται ἐστὶ παρ' ἡμῶν· ἰδί-
 οται τῶν ὁμῶν βίαια καὶ τὰ τέ-
 χη ἐπιπράνουν, διὰ τὴν ἀλ-
 μωκεν, ἡ τὴν ἀνορεσίαν
 πύρρην ἀποσταλάσαντα
 των, ἰδίως δὲ τῶν ἐσθλῶν κα-
 τὰ τὴν τέχνην, ἐπὶ τὴν ἐπ' αὐτῶν
 ἀλμωκεν τὴν ἐπιπρᾶνσιν.

[illegible]

may please, we must think
reverently of him, and do
those things which are ac-
ceptable to him, and so expect
a reward from him.

918 Wherefore all religion resolves it self secretly into these three things. faith in God, reverence towards him, and hope of mercy: which things whosoever takes care of, is accounted religious; who doth not look after, is irreligious; who doth preposterously, is superstitious.

919 *It is atheism, not to believe a Deity; Epicurism, to make his belly his god; Sadducism, not to look for immortality from the immortal.*

910 But because nothing can be known of God, but what himself hath revealed concerning himself; hence it is that all boast of some revelation; whether comprised in books, or received from our ancestors by tradition; and again all agree tacitly in this, that the best religion is to believe the things which God hath revealed, and to do the things which he hath commanded, and to hope for the things which he hath promised.

921 And then, although God is to be worshipped in spirit, yet all agree that some outward rites and ceremonies are necessary, to stir up to an inward devotion, and thereupon all observe some.

922 Nevertheless great is
the diversity of religions;

tur hoc VNIVERSVM :
cui ut placeamus, esse de
illa cogitandum sancte,
& facienda illi grata, &
sic expectandam ab illa
retributionem.

918 Omnis igitur religio resolvit se occulte in tria; fidem in Deum, reverentiam in eum, & spem misericordiae; quæ quisquis curat, habetur religiosus; qui non curat, irreligiosus; qui præpotere curat, superstitiosus.

919 Atheismus est, non credere numen; Epicureismus, colere ventrem pro numine; Sadducismus, non expectare immortalitatem ab immortali.

910 Aft quia fciri de Deo nequit, nifi quod ipfemet de fe revelaverit hinc eft, quod omnes gloriantur de revelatione aliqua; five comprehenfa libris, five accepta à majoribus per traditionem: rurlumque omnes congruunt in eo tacite, quod optima religio fit, credere quæ Deus revelavit, & facere quæ mandavit, & fperare quæ promifit.

921 Tandem, tamen
Deus colendus sit spiri-
tu, assentiuntur tamen
omnes, necessarios esse
externos quosdam ritus,
quibus excitemur ad in-
ternum fervorem, eoque
observant quosdam ri-
tus omnes.

922 Diversitas religio-
num nihilominus est

[illegible]

παι. Εἰς ἑρμία γὰρ πῶ-
σι ὁ ἔρσηκεν ἰαυτὸν δ' α-
λύσου λαυδάνη, πῆσι εἰς
ἰοῖν. ἡλιδόνην εἰς αὐτὴν,
καὶ ὁ πῶ ἑλίδε ἰαυτὸν ὅς
ὅστις ὀπταμαλῶτα, ἀπασθε
δομαμαζῶτα ὁ καὶ ὀπτα-
μαλῶτα. ἀπασθε ὁ πῶ
δομαμαζῶτα ὀπταμαλῶτα, δει-
νὸν αἰμον.

οὐκ. Οὐδὲν μὲ πρ-
 οβαίον, ἢ ἀδύνατον τῆς γα-
 ρεῖς αὐτῇ Θεῷ λατρεῖναι,
 ἢ Ἐπακροῖναι ἵσιν· ἀπ' ἀ-
 δυνατεῖς ἀδυναστίας καὶ οὐρε-
 σθῆκα, ἢ Σαδδουκαίου ἵσιν.
 οὐκ. Ἀλλὰ γὰρ αὐτὴ ἵπν

[illegible]

σινά. Τίς, καὶ
 τοῖς θινὲς τῶν περὶ τὴν σί-
 νιν δὲ ὅμοιαι ἀπανταί
 τῶν διανομῶν ἐξελκόμεναι, ἀν-
 αγκαίαις οἷον συμφορα-
 γαῖαι, οἷς τοῦτο τὸ ἐκείνου
 ἐξελκόμεναί ματαια, καὶ διὰ
 τὴν διανομὴν τοῦ Θεοῦ οἷον
 ὅπως περὶ τῶν σινῶν

οὐκ ἔστιν. Ἀλλὰ καὶ ἐμὸν
 ὃ τὸ φησὶν ἐν δ' αὖτοῦ με-
 - which

Babylonians Baal, the Sidonians Astarath, the Ammonites Chamos, the Philistines Dagon, those of Eghon Beelzebub, others other gods,

930. The Grecians have figned innumerable gods (with goddesses) higher, lower, and middle: not only dividing among them the offices of ruling the world; but also imagining marriages and carnal generation, nay and warres too, no less impiously then fortisly.

931 The Romans, thinking they ought to worship whatsoever gods they heard of worshipped in any nation, raised [set up] a temple called Pantheon [of all gods.] and divided them into the gods of the greater nations, Jupiter, Apollo, Mercury, Neptune, Vulcan, Mars; and the goddesses, Juno, Minerva, Venus, Diana, Vesta, Ceres; and the gods of the lesser nations. (Pluto, Castor, Pollux, &c.)

932 They also reckoned noble men and women among the gods, as carried up into heaven by their own deserts, whom they called canoniz'd saints and demi-gods: as Hercules the tamer of monsters; Bacchus the inventor of wine; Æsculapius the finder out of physick; the Muses the inventresses of liberal arts, &c.

933 The more sober and discreet excused this multitude of Gods: saying that there was one God of gods, Jupiter, the others his off spring: others thought that the diverse vir-

ria numina; Babylonii Baal, Sidonii Astaroth, Ammonitæ Chamos, Philistæi Dagon, Accaronenses Beelzebub, alii alia.

930 Græci commenti sunt innumerabiles deos (cum deabus,) superos, inferos, & medioximos: non tantum partiti inter illos munia gubernandi mundi: sed & imaginati jugales thalamos, carnalique genituram, imo & bella; non minus impie quam insulse.

931 Romani, raticolendos sibi esse quoscunque usquam gentium collaudierant, exstruerunt templum Pantheon dictum: dividebantque in deos majorum gentium, (Jovem, Apollinē, Mercurium, Neptunum, Vulcanum, Martem; deasque Junonem, Minervam, Dianam, Vestam, Cererem;) & deos minorum gentium (Plutonem, Castorem, Pollucem, &c.)

932 Demortues heroes & heroínas accensebant quoque divi, quasi evectos in cælum suis meritis, quos vocabant indigetes & semideos: ut Herculem domitorem monstrorum: Liberum (Bacchum) vini inventorem; Æsculapinum, medicinæ repertorem; Musas, artium liberalium inventrices &c.

933 Senfatiore excusabant hanc multitudinem deorum: distantes unum esse deorum deum, Jovem, reliquos ejus progeniem: alii censuerunt

οὐ γὰρ Βαβυλωνίους ἢ Βαβυλ., οἱ Σιδωνίαι Ἀστάρθ, οἱ Ἀμμωνίται Χαμὸς, οἱ Φιλισταίοι Δαγὼν, οἱ Ἀκκαρωνίται τὸν Βελζεβὺβ, ἄλλοι ἄλλα, ἰοῦσαντο.

αἰλ'. Οἱ Ἑλλήνων ἀνθεθμὸς θεὸς ἢ καὶ θεὰς ἐψάσαντο, τοῦ ἀγῶ, τοῦ κατὰ, ἢ μεσσηνίου· οὐ μόνον τὰ τῶ κόσμου κατασκευάματα αὐτοῖς μετρίεθροι· ἀλλὰ καὶ γάμος, καὶ γόνυσι σαρκαῖον, ναὶ καὶ πόλεμος, κλ. καὶ ἴππον ἀντιπρὸς ἢ ἀντιπρὸς, ψάσαντο.

αἰλα'. Οἱ Ῥωμαῖοι, ἡγομένους εἶναι λατρεύειν, ἐξ ὅπου τὸν πᾶσαν θρησκείαν ἡκούσαν, κατασκευάσαντο ναὸν Πάνθειον καλεῖσθαι· καὶ διαμερίζοντες τοὺς θεοὺς μετρίων ἱερῶν, διαί. Ἀπόλλων, Ἑρμῆς, Ποσειδῶν, Ἥρας, Ἄρης, Ἐπὶ τοῖς θεοῖς, Ἥρας, Παλλάδα, Ἀρτέμιδα, Ἀφροδίτην, Ἀρτέμιον, Ἑρίαν, Διμήτριον· καὶ θεοὺς τῶν ἱλαστικῶν ἱερῶν Πλούτωνα, Κάστορα, Πόλυδον, κλ.

αἰλγ'. Τὸς ἡρώων ὡσαύτως τιθεμένων ἐξ ἡρώων τοὺς θεοὺς ἐννοήσαντες δοποθεωσάμενοι, κατ' ἀξίαν διῆκτες ἡρώων ἐπὶ τὰς θείας, αὐτὴν θείας καὶ ἡμῶν θεῶν ἐκάλουν· ὅς Ἡρακλῆα, Περσεύδαμον· Βάκχον, οἷον διμώτερα· Ἀσκληπιόν, τὴν λατρειῶν ἰσορροπίαν, τὰς Μούσας, ὅς ἑλπίσιν τῶν τέχων διῆκτες, κλ.

αἰλδ'. Οἱ σενσιμότεροι πάντως ἢ πολλοὺς θεοὺς ἀπολογώμενοι, λέγουσι εἶνα μόνον θεῶν θεῶν εἶναι, διαί. τοῦ λοιποῦ αὐτοὺς ἡρώων· οἱ ἄλλοι τὰς θεοποιήσας ἀντιπρὸς

ines were thus variously termed.

934 They had also their oracles, uttered by the deluding spirits the devil, (sending forth voices out of the idols :) others feigned discourses with some god or goddess, that they might gain authority to their decrees. (as Numa Pompilius :) at length they boasted of some books of the Sybils, containing divers prophecies.

935 To sacrifice to their petty-gods, they gathered themselves together in groves, and high places, where they raised altars: and shrines; their priests, were called with the Romans Flamines, and their chief president the High-priest; (when they consecrated temples, they were said to inaugurate; when they return'd them to prophane uses, to exaugurate [unhallow].)

936 That they might expiate their offences, they sprinkled themselves with holy water, and scourged themselves with scourges, and moreover flasth themselves with lances, even to blood: the most cruel Satan, Moloch, required that living infants should be burnt to him in sacrifice alive.

937 They spent festival days most dissolutely: especially the feast of Bacchus, in eating and drinking; the Lupercals, in running up and down naked; and the compitals [wakes] in dancing about the turnings of the ways, &c.

938 There are yet remaining foolish heathens, who instead of the living GOD worship any fancy: some of the Indians the very devil

sic varie appellitari divinas vires.

934 Habebant & sua oracula, edita ab illisore spiritu Vejove, (emittentes voces ex idolis :) alii fingeant colloquium cum aliquo deo vel dea, ut conciliarent auctoritatem suis statuta, (sicut Numa Pompilius:) tandem jactitabant quosdam libros Sybillinos, continentes vaticinationes varias.

935 Ad sacrificandum suis deastris, congregabant se in lucis, excelsisque locis. ubi extruebant aras & delubra: sacrificuli eorum, Romanis dicti fuerunt flamines, illo-rumque summus præluf pontifex; (cum consecrabant fana, dicebantur inaugurare; cum redigerent ad profanos ulus, exaugurare.

936 Ut expiarent piacula, aspergebant se lustrali aqua; & flagellabant flagellis, quin & incidebant lanceolis, ad sanguinem usque: crudellissimus Satan, Moloch, poscebat sibi concremari vivos infantes.

937 Festos dies agebant dissolutissime: præsertim Bacchanalia, indulgendo genio: & lupercalia, discurrendo nude; & compitalia, circa viarum compita tripudiando, &c.

938 Superfunt etiamnum recordes idololatrarum, qui pro vivo DEO colunt quidvis commentitium; Indi quidam ca-

την πομπήν διαμύζοντες ἰδού.

οὐκ ἔστιν ἡμῶν χρηματὶς ἰδούσις ἢ κακὰ δαιμόνιοι (ἢ εἰδωλὰ) φωνῶν ἐκ τῶν πομπῶν;) οἱ αἱρεῖς ἰδούσαντο καὶ τοὺς μὲν τῷ διαίμονος, ἢ διαίτις αἰδῶν τοῖς τιμητῶν ἀντιμαρτυροῦντες (ἢ ἰδούσις Πομπῶν) πὶ ταῖς δαιμόνιοις, βίβλους τῶν Συβυλλῶν, μαρτυρίας συνιχόμεναι ἐπισημαίνοντο.

οὐκ ἔστιν. Πρὸς τὸ τοῦ θεοῦ ὑλλῶν αὐτῶν ἱερουργοῦν ἰαυτῶν ἐν ἐλυσσὶ καὶ ἐν ὑψηλοῖς τόποις συνιέντες, ἐπεὶ βωμῶν ἢ τῶν πομπῶν [ταῦτα] κατεσκεύαζον· οἱ ἱερεῖς αὐτῶν ἱερουργοὶ ἀντιμαρτυροῦντο, καὶ ὁ ἀρχαιμὸς αὐτῶν πομπῶν, ἱεροπρεπὴς (ἔταν ὁ ἱερεὺς καὶ ἱερῶν, εἰσαγόμεναι, ἔταν οἱ χρεῖς πομπῶν αὐτῶν, ἀφαιρῶν ἐν ἐλυσσὶ).

οὐκ ἔστιν. Ἐν τῇ τῇ κακῇ ὁσα ἐκτελέσται, περὶ ἱερουργίας ἰαυτῶν ἰαυτῶν ἐν ὑψηλοῖς τοῖς τοῖς πομπῶν, ἢ τῇ τῇ λογιζόμενοι ἐν ἰαυτῶν. ἡς τῇ τῇ χαρῶν ἐν ἰαυτῶν. ἡς τῇ τῇ αἵμα ἐν ἰαυτῶν Μολόχ, Σατανῶν. ἀμείλιος δὲ, τῇ τῇ βίβλῳ ζῶντων ἰαυτῶν κατεσκεύαζον ἰαυτῇ πομπῶν.

οὐκ ἔστιν. Αἱ ἔστιναι περὶ αὐτοῖς ἀσυνέτητοι ἱερουργοὶ μάλιστα τῇ Διόνυσῳ, ἐν τῇ βακχεῖν ἢ τῇ Διῶνῳ, ἐν τῇ περὶ τῇ γυμνῶν. ἢ τῇ ἐν ἀμείλιος τῇ περὶ τῇ ἀμείλιος πύρρῳ ζῶντων [χερσὶν, πομπῶν] κα.

οὐκ ἔστιν. Περιμένοντες ἢ καὶ ἡς ἀπὸ αὐτοῖς εἰδωλολάτρων, οἱ ὑπὸ ΘΕΟΥ ζῶντος πηλασμένοι τῇ διαμαρτυρίας· οἱ ἰδούσις τῇ himself

himself out of desire to appease his fury: (we sacrifice to him: say they; not that he may help us, but he may not hurt us: oh maddest!)

codzmonem ipsum, studio placandi furorem ejus: (litamus ei, inquit, non ut proficiat, sed ut ne noceat: hem dementiam!)

αὐτὸν ἡμεῖς αἰμούμεν, τὸ τὸν αὐτοῦ μυστὶν ἱλασθῆναι, ἡμεῖς, (αὐτὸν θύομεν, φασί, ὡς μὴ τὸ βοηθεῖν ἡμεῖς, ἀλλὰ ὅτι μὴ μὴ ἀδικεῖν ἡμεῖς) φῶς τῆς ἀνοίας.

C A P. XCVI.

Judaismi origo ab Abraham 939. Lex Mosæica triplex 940. Moralis Legis summa 941. Ceremonialis quid præscribebat, & quo sensu 942. ut Festa magna tria 943. Sacrificia trina 944. Primitiarum, Decimarum, sanguinisque usus 945. Forensis Lex 946. Iudæi à Deo (per Prophetas) varie admoniti, castigati, tandem abjecti 947. divisi nunc in sectas duas primario 948. Thalmudistas & Caræos 949.

J U D A I S M.

939 When the madness of idol-worship prevail'd, God called Abraham. But from the midst of the idolaters, and intimated unto him, that he was the only all-sufficient God, that he might serve him with his posterity, out of which the Messias was to come, in whom all the nations of the earth should be blessed: from whom he separated him for a while by the sign of the circumcision of the fore-skin.

940 Afterwards (by the hand of Moses) he gave them a threefold law, moral, ceremonial, judicial.

941 The moral law is the unchangeable rule of inward worship: the summary of which is the decalogue [ten commandments] which God himself thundered down from heaven saying thus: that no other deity besides himself is to be worshipped; that he is not to be resembled by images; that his name is with holiness to be revered; that the sabbath is to be religiously hallowed; that our fathers and guar-

J U D A I S M U S.

939 Invalescente idolomania, evocavit Deus Abraham à medio idololatrarum, intimavitq; ei, se solum esse Deum Schaddai (omnisufficientem) ut sibi serviat cum sua posteritate, è qua proditurus esset Messias, in quo benedicerentur omnes gentes terræ: à quibus cum tantisper discrevit signo circumcissionis præputii.

940 Postea dedit illis (per manum Moïsi) tripartitam legem, moralem, ceremonialem, forensensem.

941 Moralis, est immutabilis norma interni cultus: cuius summarium est decalogus quem Deus ipse cœlitus deronuerat, edicendo sic: Non esse colendum aliud numen præter se; non effigandum se simulachris; nomen suum sacrosancte venerandum; sabbatum religiose feriendum, progenitores ac nutricos honorandos; non teme-

Ι Ο Τ Α Ι Ι Σ Μ Ο Σ.

αὐτὸν. Εἰς ἰδολομανίαν ἐπικρατούσας, ἐξ ἀκαλήτων ὁ Θεὸς ἐκ μίσους ἰδωλόλατρων τὸν Ἀβραάμ, καὶ αὐτὸν ἐνιστήματα, μόνον ἑαυτὸν εἶναι Θεὸν παντοκράτορα [αὐτοῦ]. ἵνα αὐτῷ λατρεύσιν, αὐτὸς δὲ οἱ ἐσπέρησεν αὐτὸν εἶναι τὸν Μεσσίαν, ἐν ᾧ πάντα τῆς οἰκουμένης ὅλην ἀδικηθῆσονται, εἰς δὲ αὐτὸν ἐπισημασθὲν τῇ τῆς ἀποτομῆς ἀπειρομῇ ἀφορίστῳ.

ἑξῆς. Μετὰ ταῦτα αὐτοῖς νόμον, διὰ Μωϋσέως, παρέδωκεν ἡμερῶν ὅσων, θιγῶν, ἱερῶν, δικαιοσύνης.

ἑξῆς. Ὁ ἠδικῆς ἐστὶν ὁ τῆς ἐποθρησκείας ἀμυσταλῶς καὶ ὁ κατὰ τὸν νόμον ὁ ἀκαλόγως, ὅντος ὁ Θεὸς ὑπερόντης κατεστῆται (καὶ οὐκ ἔστι πῶς ἐκείνους τῶν αὐτῶν ἀκαλόγως ἐπὶ τῇ λέγων ἄλλαν θεόν, πλὴν αὐτοῦ, μὴδὲ μὴ οὐκ ἔστι λατρεύειν τοῖς εἰδώλοις αὐτοῦ μὴ ἀνομιάζειν, εἰς δὲ ὅτι τῷ νόμῳ αὐτοῦ σέβεται τὸ νόμα αὐτοῦ σέβεται τὸ σέβεται τοῦ θεοῦ, ὡς ἀποδείκνυνται τῶν γραφῶν διὰ τῆς

glans are to be Venered; that
the life of no man is to be ven-
ered; or his chastity, goods, or
reputation, nor so much as by
covering any thing unlaw-
fully.

942 The ceremonial law
is that in which the way of
upward worship was set
down, by sundry ceremonies,
shadows out the truth to
come; as 1. that he would
have but one sanctuary;
2. and in that but one altar;
3. with one fire always con-
tinued; 4. and with one only
high priest; 5. as also one ark
of the covenant. &c. &c. as
this to cut off the occasion of
plurality of gods; 7. and to
shadow forth an only sacrifi-
ce for the sinnes of the
world; &c.

943 Moreover he would have a general congregation of the people meet together thrice in a year, 1. at the feast of the passover, 2. of pentecost, and 3. of the tabernacles; 1. in the memory of the paschal lamb (by whose blood they were delivered from the destroying angel;) and 2. of the law given; and 3. of the forty years preservation in the wilderness: and that they might rise themselves to acknowledge God, 1. as their preserver, 2. as their redeemer, 3. as their sanctifier: and there was added the sabbatical year, and the year of jubilee, a type of the universal resurrection that shall be.

944 He commanded sacrifices to be offered, 1. either of thanksgiving (to testify thankfulness for blessings received) which consisted of free-will oblations, either of

randam esse ullius hominis vitam, aut pudicitiam, aut facultates, aut famam, aut quidem concupiscendo quidquam illicite.

443 Ceremonialis fuit,
qua præſcribebatur, rati-
o externi cultus, per va-
rias ceremonias, præum-
brantes futuram verita-
tem : 1. ut, quod voluit
eſſe unicum ſanctuariũ ;
2. & in illo unicum altare,
& cum unico jugiter
continuato igne ; 3. uno-
quo ſummo ſacerdote ;
4. item unica arca foede-
ris, &c. 6. omnia hæc ad
præſidentiam occaſionẽ
polytheiz ; 7. adumbrationemq; unci ſacrificii
pro peccatis mundi, &c.

94: Voluit & frequen-
tari congregationem po-
puli generalem, ter anno,
festo 1. paschalis, 2. pen-
tecostes, & 3. scenoprias;
in memoriam 1. paschalis
agni (cujus sanguine li-
berati fuerunt a percus-
sore angelo;) & 2. dar-
legis; & 3. quadragen-
ariae conservationis in e-
remo: & ut infuellerent
agnoscere Deum, ut su-
um 1. conservatorem,
2. redemptorem, 3. sancti-
ficatorem: fuitq; additus
sabbatissimus annorum,
& annus jubilaeus, typus
futuræ universalis festi-
tutionis.

944 Sacrificia iussit offerri vel i. eucharistica (ad testificandam pro beneficiis gratitudinem) quae constabant ultionis oblationibus, sive

καὶ τρεῖς ἡμέρας, καὶ ἔπειτα
καὶ ἑξήκοντα τὰ βίαια, ὃ τὸν
ἐργάσαν, ὃ τὸν ἑστῶτα, ὃ τὸν
φθινόν. καὶ ὁ ἀποστόλος τὸ
ἀπόστολος πάλιν λέγει.

[illegible][illegible]

π. 1 μδ'. Θύειν παρ' ὅτι καὶ
 θυμὰτα, ἔχοντες ἰσχυρὰ καὶ
 εἰς τὸν ἥϊον ἀμυρπυμάτων
 ἰλασμένον, (ὡς τὸ ὑπὲρ πα-
 σῶν ἀμυρπυῶν καὶ θόλος θυό-
 λων, ἰλασθέντων καὶ ἰσχυρῶν)

tain a shadow of their ancient religion (long since corrupted by means of the Samaritans, Pharisees, Sadducees and Essenes) and perform their office in their synagogues.

348 Now they are divided into two sorts: those of our country here are called Jews, because of the tribe of Judah, after the slaughtering of Jerusalem by the Romans, led away into captivity, and disposed over Europe; those of Asia are the reliques of the ten tribes of Israel, which were long before carried away into Assyria, amongst whom and these of ours there is a deadly feud.

949 For ours are the offspring of the Pharisees, and follow the traditions of the elders, contained in the Talmud, a book written by the Rabbins: these others held only the writings of the prophets, and are therefore called *Karaites*, that is, *Scripturists*: both of them look yet for the Messiah (though the signs of his coming belong since past) and that he may stay no longer, they often keep fasts with mourning, humbling themselves in sackcloth and ashes, and imploring the mercies of the God of Abraham, Isaac, and Jacob.

ramen umbram uultu
religionis (iam pridem
deprauatæ per Samarita-
nos, Phariseos, Saddu-
ceos, & Elieas) per-
guntque sua sacra in Ty-
nariois.

798. Nunc sunt diviti
in duas scissæ: nostrates
hic vocantur Iudei, quis
ex tribu Iuda (post ul-
timam vastationem Hier-
osolymæ à Romanis
abducti in captivitatem,
& dispersi per Europam)
Assani sunt reliquæ de-
cem tribum Israelita-
rum, longe ante trans-
portatarum in Assyriam:
inter quos & hoi nostros
implacabile odium est.

949 Nam nostri sunt
propago Phariseorum,
sequunturque traditiones
maiorum, comprehensas
libro Talmud conscripto
à Rabbini: illi alteri
tenent sola scripta pro-
phetarum, ideoque dicti
Carai, hoc est, scriptu-
rarii: utrique expectant
adhuc Messiam. (licet si-
gna adventus ejus pri-
dem præterlapsa sint),
utque ne diutius ema-
neat, agunt sæpe jejunia
cum plañtu sese humi-
liantes in cilicio & ci-
nere, & implorantes
commiserationem Dei
Abrahami, Isaac, & Ja-
cobi.

[illegible]

τοῦτον ἀποκρίθη τινὲς
οἱ οὗτοι τοὺς αἰσῶτες ἀπα-
ντήσαντες ἑαυτοὺς καλῶτεροι,
ὅτι αὐτοὺς ἴδον· ὡς δὲ λέγει
ἰσοπέτης· Ἰσοπέτης ἐστὶν
ὁ πρὸς Περσῶν βασιλεὺς πο-
τὶ χαλκὸν κατασκευάζων Εὐ-
ρώπην διακομίζοντος αἰ-
λίαν· Ἀσιατικὰ δὲ ἀπὸ χαλκοῦ
ἵεραι· κατασκευάζων· οὕτω
καὶ οὗτοι τινες αἰσῶ-
τες κατασκευάζουσιν ὑπε-
ρήν· ὃ ἀκριβεστέρως ἔχουσιν
ἀπὸ χαλκοῦ συζητούντων.

[illegible]

C A P. XCVII.

Christiani Christum esse Messiam credunt 950. & quibus convicti argumen-
tis 951, 952, 953. Quam perfectam Religionem habeant 954. Cujus brevis
summa 955, 956. Christus ceremonias legis commutavit veritati 957. Chri-
stiani tandem dissident 958. Festa Christianorum 959. Ritus in publico
cultu 960, 961, 962. Ritus circa Baptismum diversi 963, 964. & circa
Eucharistiam

955 O therefore happy Christians, if they know their own good and compass their selves to the example of their predecessor! for they have plainly before them, what is to be believed; to wit, those things which the Lord hath taught; and what is to be done; namely those things which the Lord hath done, (by emptying himself, and resigning up his own will; and submitting himself to God, to do and suffer all his will;) and finally what is to be hoped? to wit, those things which the Lord attained after his humiliation a glorious resurrection, and life everlasting.

956 This is the briefest summe of Christianity, and perfect, as also a compendious way to heaven, which is summarily taught in the very catechism itself; because the apostles erected for us, first the decalogus (ten commandments) teacheth charity, the Lord's prayer raiseth hope, which the sacraments seal: all which all have; though severally.

957 Our heavenly master indeed changing the Mosaicall shadowe for truth (that they might not be vain and empty,) and levelling the rugged way of the law into the holy way of Zion (through which even the fleshly might not erre mistake, [Ier. 3. 3.] reduced the whole moral law, to one precept of love; and the whole ceremonial law to the rite of Baptism and the Lord's Supper, (that the sacrament of our regeneration, thin of our

958 O signeur felices Christianos, si norint sua bona, & se compoſuerint ad exemplar ſui preceſſoris; Habent enim ante ſe luculenter, quid credendum ſit: nempe quod dominus docuit; & quid faciendum? nempe quod dominus fecit, (exinanendo ſeipſum: & resignando propriam voluntatem; & ſubdendo ſe Deo ad faciendum & patiendum omnem ejus voluntatem;) & denique quid ſperandum? nempe quod Dominus conſecutus eſt poſt ſuam exultationem glorioſam reſurrectionem & vitam æternam.

956 Hæc eſt breviffima ſumma Chriſtianiffima, & perfectiſſima, ſimulque compendioſa via cæli, quæ docetur ſummatim in ipſa catecheſi: quia ſymbolum apoſtolicum fidem format, charitatem decalogus normat; oratio dominica provocat ſpem; quæ ſacramenta obſigillant: quæ omnia omnes habent, tametiſ diſpariliter.

957 Cœleſtis quidem magiſter commutans umbras Moſaicas veritates; (ne inanes eſſent,) & explanans ſalebroſam viam legis in ſanctam viam Zionis (per quam ne quidem ſtulti errarent, [Jeſ. 35. 8.] revocavit totam moralem legem ad unicum præceptum dilectionis; & totam ceremonialem ad ritum baptiſmi & eucharistiæ; (ita ut ſacramen-

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nourish.

them after death bodily pleasures in paradise, &c.

974. His doctrine is set down in the Arabick tongue in the Alcoran (which is divided into 114) apocryphal fables, and contains buffoon broken pieces [scraps] of the Law and Gospel; some additions; which their priests call *Talisman* and *Dervises* do destroy; the chief of whom is the *Muffi*.

975 The Musulmans al-
se themselves disagree [are
at odds] whilst some will have
Ali to be the only authentick
interpreter of the Alcoran ;
others join with them Ebne-
sir, Azzar, Osmay, and
this is it, why the Turke
and Persians make such fierce
warres upon one another ;
being otherwise both of them
void of the knowledge of
things, and ordering their af-
fairs only by severity.

1776. Now 'tis a sad thing, that we should disagree in this, where there ought to be the greatest agreement; in worshipping that one maker of all things; nor yet is it less inconvenient; which the Libertines do; to have a mind to like all religions, and be of any one: for there is a deceit in that, and the jealous God will have us fervent in his worship, without lukewarmness.

obitum corporeas volu-
ptates in paradiso, &c.

9-4. Doctrinam suam descripsit Arabicè alcorano (diviso in azoaras 114. & continente, præter fragmenta legis & evangelii, additamenta quædam) quam interpretantur illorum myſtagogi, dicti taliſmâdler & derrifi, quorum ſupremus muſſici eſt.

575 Dissident ipsi quoque musulmani (seu muslimi: ita enim se ipsos nuncupant) dum alii volunt solum Ali authenticum interpretem Alcorani, alii faciunt huic Ebulbecar, Aomar, Osmar: & hoc est, quapropter Turca cum Persis adeo in bellis saeviunt: alioqui utrique expertes cognitionis rerum, administrantesque res

976 Deplorandum vero
est, nos hic disconveni-
ent, ubi conveniebat esse
convenientiam maxi-
mam; in adveniendo
uno illo conditore om-
nium; nec minus rā-
men inconveniētiens, quod
Libertini faciunt, velle
approbare religiones om-
nes & sectari quam-
cumque: subest enim de-
ceptio. Deusque zelotes
vult nōs esse ferventes
in suo cultu; abesse tor-
porem.

[illegible]

οὐκ ἔστιν ἡμῶς ἐν τούτῳ δια-
 ναστεῖν, ὅτι καὶ μαρτυροῦμεν
 πάντας τῇ ἐκκλησίᾳ ἐν τῇ ἐκ-
 κλησίᾳ τοῦ ἱεροῦ πάντων δι-
 ακρινῶν, οὐδὲ μὴτοις ἱππο-
 κρίτοις ἀσυνήθων, οὐ, τοὶ δι-
 ἀκριτοὶ ἀπολοῦσι, πᾶσας τὰς
 ὁδοὺς εἰς ἀποπλινισμόν, καὶ
 πᾶν πᾶσι ἀκαταῖς, ὡς (ὡς-
 τὸν) ἰδεῖν, ὅτι ἐστὶν καὶ
 ἀπὸ τῆς, καὶ ὁ Θεὸς ἑλθὼν
 ἐν τῇ αὐτῇ λατρεῖᾳ, ζῆλον
 ἡμῶν, οὐκ ἔστιν ἡμῶν
 ἐν τῇ ἐκκλησίᾳ, ἐν τῇ ἐκ-
 κλησίᾳ, ἐν τῇ ἐκκλησίᾳ.

C. A. P.

Invisibilia jam esse spectanda & quæ illa 977. Angeli Dei Ministri 978. quorum etiam pars degeneravit 979. Nominibus distingui sed nobis igno-
lis 980. Ministerii bonorum esse homines 981. Mali a malis ministris
nomina accipiunt 982. Infanti qui Providentiam negant 983. & contra
quæ factum fingunt 984. & qui mundum humanis consiliis regi credant 985.
Deus enim ita regit omnia 986. ut fortunam quoque & casus exclu-
dat 987. Omnia in rebus an querenda 988. Deo omnia Providenti silen-
dum 989. & solum consilio fatienda omnia 990. quia omnium pos-
sunt ratio novissima die 991. Beatitudo bonorum æterna 992. miserieque
malorum æterna 993. Hic finis omnium 994. Omniumque Lausratio termi-
nanda votis 995.

The providence of God,
and the end of things.

977. Then hath I shew'd a
view of things visible: it re-
mains that I shew thee those
things, which cannot be be-
holden but with the eye of the
mind: say you ye? what are
those? that unspeakable One,
who being by essence incom-
prehensible, passeth through
all places, and works all in
all: with the secret performers
of his counsels, the angels:

978. For albeit the helper
of all do not stand in need of
help; yet is pleas'd him to ap-
point for himself very swift
attendants of his providence,
not hindred with a bulk of
body: who being sent on mes-
sages might dispatch his com-
mands, and having dis-
charg'd their embassy might
with all haste return, and
stand about the throne of
glory.

979. But part of them fall
from their obedience through
pride, and were rumbled out
of the empyreal heaven into
hell: but those who stood
were confirm'd, that they

Providentia Dei, siquæ
visibilia retine.

977. Aspektasti visibi-
lia; superest ut tibi o-
stendam ea, quæ non pos-
sunt spectari, nisi oculo
mentis: Ain? ecquæ illa?
Petreconditum illum,
qui essentialiter incom-
prehensibilis, permeat
omnia, operaturque
omnia in omnibus: cum
oculis exsequutoribus
consiliorum suorum, an-
gelis.

978. Tamen enim opi-
culator omnium non sit
indigus opis, fuit ramen
placitum illi constituere
sibi præveloces admini-
stros providentiæ suæ,
non præpeditos corpo-
rali mole: qui amandati
obirent mandata, functi-
que legatione referrent
se ocyssime, & circum-
flarent thronum gratiæ.

979. Sed pars illorum
desciverunt ob intempe-
rationem per arrogantiam,
suntque deturbati coelo
empyreo ad ortum: qui
autem persistierunt, con-

Hic finis omnium, qui
visibilia retine. Tunc
ostendam ea, quæ non
possunt spectari, nisi oculo
mentis: Ain? ecquæ illa?
Petreconditum illum,
qui essentialiter incom-
prehensibilis, permeat
omnia, operaturque
omnia in omnibus: cum
oculis exsequutoribus
consiliorum suorum, an-
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non præpeditos corpo-
rali mole: qui amandati
obirent mandata, functi-
que legatione referrent
se ocyssime, & circum-
flarent thronum gratiæ.

979. Sed pars illorum
desciverunt ob intempe-
rationem per arrogantiam,
suntque deturbati coelo
empyreo ad ortum: qui
autem persistierunt, con-

might not fall any more.

280 We know that they are distinguished by names; but such as the are not acquainted with, beside that of Gabriel, Raphael, Uriel, &c. the head [chief] of the evil spirits is call'd Beelzebub and Lucifer.

981 The good do imper-
ceptibly accompany the goodly,
to drive away evils, and to
protect them from the assaults
of the destroyer, and at last
to bring souls to eternity: they
do appear sometimes, and dis-
appear [vanish] again; not
by dazzling the eyes, but in
very deed.

382 *Evil spirits*, when they appear in the shape of one that made an ill end, are called *ghosts*; when they otherwise affright, *folks*, *fights*; when they trouble little children, *fairies*; when they make a rattle at midnight, *hobgoblins*; when they do one service knowingly, *powks* and *Robin goodfellow*: however the just disposer of all things, makes use of them too for the saving trial of the godly, and the deserved vexation of the wicked.

322 Therefore the Epicu-
reans are silly, that make
that blessed curdle, who they
think should not be wearied
with the bustle of affairs: who
yet that he is inseparably a-
midst our affairs, those pro-
phesies, and Strange signes
and prodigies do prove, that
fore token and portend great
changes, having been so often
made good by events, that one
may know we are forewarn'd
by the All-knowing.

firmati sunt, ne amplius
possint labi.

350 Novimus eos distinguere nominibus: sed quæ nobis incognita sunt, præter Gabrielis, Raphaelis, Urielis, &c. malignorum Spirituum caput vocatur Beelzebub & Lucifer.

ſit Boni afficiant ſe-
pius inſenſibiliter ad a-
verruncandum mala , &
eos protegendum ab in-
ſultibus vaſtaroris , tan-
demque inferendum ani-
mas interituri : apparent
interdum , diſparentque
ruſum non preſtrinden-
do oculos , ſed reſpice.

98. Mali genii cum apparent: in persona alicujus male demoritur, dicuntur larvæ; cum homines proterrent, spectra; cum infesti sunt infansibus, lamæ; cum tumultuantur per inrempestam noctem, lemures; cum famulantur alicui veteratorie, lares & penates; justus tamen dispensator omnium, utitur illis quoque ad salutarem piorum probationem, & promeritam divexationem impiorum.

933 Studi ergo sunt Epicurei, facientes otiosum illum, perbeatum, quem censent non esse fatigandum tumultuum: quem tamen interesse rebus inseparabiliter, arguunt vaticinia & portenta ac prodigia, præsignificancia ac portendentia ingentes mutationes, toties comprobata evenire, ut scias præmoneri nos ab omniscio.

စာမူ, သံး ခုမှ ပြုလုပ် ဆုံးဖြတ်-
ချိန်မှ စ၍ ပြုလုပ်သော။

πικ. Οὐδὲν γὰρ αὐτῷ
 διακρίνεται, ὡς ἂν αὐτῷ
 καὶ ἐν αὐτῷ, καὶ ἐν
 τῷ Γαβριὲλ. Παρελθὼν, ὁ
 ἀρχὴ, καὶ ὁ ἀρχὴ ἀρχὴ
 ἀρχὴ Βασιλεὺς ὁ ἀρχὴ
 ζῆτος.

[illegible]

παρὰ. Οὐκ ἐπὶ τὴν μὲν
 αὐτὴν ἀποστολὴν καὶ τὴν αὐτὴν
 ἐκείνην ἐκδοχὴν. φανερὸν δὲ
 εἶναι τὴν δι' αὐτὴν αἰμαρτα-
 λὴν ἀφ' ἧς φασκεται τὸ
 πνεῦμα ἀποστολῆς, λαμβαν-
 ούμενον ἐν τοῖς ἁγίοις, καὶ
 μεταβαλόντα ἐν παντί τοῖς
 πιστοῖς τοῖς ἐκείναις ἡμέραις
 ἵνα αὐτοὶ τὴν αὐτὴν οὐκ
 ἐκδοχὴν ἢ ἐκδοχὴν ἀπο-
 στροφῆς, ἀλλ' ἐκδοχὴν
 ἐκδοχῆς, καὶ τὴν αὐτὴν
 ἀποστολὴν ἐκδοχῆς
 ἀποστολῆς.

[illegible]

the The Stoicks too are
out of their wits, that by con-
version of natural causes do
make a chain of fate, in which
also they link the mover and
ruler of all things: for that
things are not so carried, ap-
pears, that there doth not al-
way come the same effects
from the same cause; as astro-
logers find by experiences.

219 To conclude the machinicians are stark mad [arrant dalls] to imagine the world is govern'd by humane counsels: when yet the affairs (if of the very chousing off) are not end so as they begin: may we see that such are at last most unfortunate.

216 Do you firmly re-
solve, that, however our af-
fairs lie under turns and
changes, yet they are not
tumbled by rash hazards, nor
bound up with fatal necessity,
nor managed by craft of
men: but by the most provid-
ent counsel of him, who fore-
sees all things from eternity,
and disposes them according
to his good pleasure.

287 Hap and fortune are
nothing, though there be un-
certain chances: for these are
so termed in respect of us, not
of providence; which as well
fore knows what will be to
morrow, the next day after,
and so forward; as it knows
what was done yesterday, the
day before, and so many
yeares agoe: forasmuch as it
hath predestin'd all things
for good to those that are
good.

982. Therefore there are
guesses [fore-boding tokens]

914. In hoc quoque sunt
Sicci, qui ex connexio-
ne caliditatis naturalium
cauent fatum, caliditatem
inimicant motum;
et retrosum omniumque
enim res non procedere
coarguit, quod non ve-
niunt semper eadem ef-
fecta ab eadem causa;
quemadmodum expe-
riuntur astrologi.

str. Denique vesani
(excordes) Machiavelli-
stæ, qui aurumant mun-
dum regi humanis con-
siliis: cum tamen nego-
tia (callidissimorum quo-
que) non se finiant quo-
modo inchoant: quin
videamus hos tandem in-
felicitari maxime.

224 Tu firmiter statue,
utcuque res postre sub-
jaceant vicissitudinibus,
eas tamen ne volutari
temeratis casibus, nec
confringi fatali neces-
sitate, nec versari huma-
nis astutiis: sed pro-
videntissimo consilio ejus,
qui prœvidet omnia ab
æterno, & disponit se-
cundum beneplacitum
suum.

957 Fors & fortuna
nihil sunt, etiam si den-
tur fortuiti casus: hi e-
nim dicuntur respectu
nostri, non providentia; &
quæ tam præscit quid fu-
turum sit eras, perendie,
& deinceps; atque scit
quid factum est heri, præ-
die, & abhinc tot annis:
quippe prædestinavit
omnia bonis in bonum.

918 Insunt ergo omnia rebus; at captare prae-

[illegible][illegible][illegible]

ὁμοῦ. Ἡ τὴν καὶ δὲ
 μνησθῆναι αὐτὸν καὶ
 οὕτως ἐμνήσθη· πάλιν δὲ
 γὰρ αὖτις ᾧ γενομένῳ μακάριον
 εἶπε· ἀλλ' ἂν καὶ σφραγίσαντες τοὺς
 μέλους τοῦ συλληλυψήσαντος
 γενομένου ἀλλὰ καὶ τοῦ μιλι-
 λουτος· σφραγίσαντες γὰρ ἀπεν-
 τος τοῦ αἵματος ἀγαθοὶ τῶν ἀγα-
 θῶν.

၁၈၈၁ ခု၊ ဧပြီလ ၁၅ ရက်
 ကို ဝါသနာပါစွာ ဖတ်ရှု
 in the

not with nectar and ambrosia
(as the jesting poets tell
Hæ-
tias) but with hidden and un-
speakable sweetnesses for
ever.

993 But woe to those un-
happy ones, who have com-
mitted abominable things !
they shall be thrust down with
the destroyer of the world into
hell, to be tormented with un-
utterable torments : for the
Judge of the world will be
the avenger of his own glory.

994 Thus shall the end of
all things be, salvation or de-
struction, never to have end :
hither all things tend, even
our view of the world.

995 Grant our mercifull
God, for his mercy sake, that
we may very soon be reckoned
amongst the heavenly inhabi-
tants, by living holily as long
as we are here, and piercing
daily the inmost places of
heaven with our sighs and
breathings.

non ambrosia & nectare
(ut fabulati erant ludio-
nes poetæ) sed ablon-
ditis & ineffabilibus su-
aviracibus, in sempiter-
num.

993 At vix illis infeli-
cibus, qui patrarunt abo-
minanda ! detrudentur
cum rerum perditore in
gehennam : excrucianti
inenarrabilibus tormen-
tis : vindex enim gloriæ
sux erit iudex universor-
um.

994 Ita erit finis om-
nium, salus aut exitium,
nunquam desitura : huc
exeunt omnia, etiam no-
strum lustramen mundi.

995 Faxit miserator
noster, propter miseri-
cordiam suam, ut nunc
jam annumeremur cœ-
litibus, quoad hic sumus
sanctè vivendo, & quo-
tidie suspitriis penetralia
cœli penetrando.

εἰς αὐτὴν οὐκ ἔστιν ἄλλο, ὅτι οἱ
πᾶσι τῶν ἀμαρτανιωμένων
ἀλλ' ἰδοὺς ἀποκαλύ-
πτει τὴν ἀνεκλάττωτον ἀπο-
καταστασιν.

αἰ 93. Οὐδὲ γὰρ τοῖς δι-
εσχέσιν ἐκείνοις ἡ βαλ-
λόμενος ἐκστασις οἷς γιν-
εται μὲν τῷ ἀποκαταστασὶ κα-
ταστάσει τοῖς βασανισ-
τικαῖς συντοίαις πᾶσι δὲ
συνταῖς ἐκδικητικῆς γὰρ τοῖς
ἐαυτοῦ δίδειν ἵσταται οὐ τοῦτων
ἐκδικητικῆς.

αἰ 94. Οὕτω γὰρ ἀπὸ τῶν
τῶν τῶν ἡμετέρας, συντα-
στῶν ἀπὸ τῶν ἀπὸ τῶν
οἷς τὰ τοῦ πᾶσι ἀποκατα-
στασιν καὶ τῶν τῶν καὶ τῶν
ἀποκαταστασιν ἀποκαταστασιν.

αἰ 95. Ὁ ἰσχυρὸς Θεὸς
διὰ τὸ ἰσχυρὸν αὐτοῦ πνεύ-
ματος τοῦ ἁγίου, μὴ γὰρ οὐ
ἐπὶ τῶν τῶν πνεύματος
(ὡς καὶ τῶν ἰσχυρῶν καὶ
καταστασιν) ἀποκα-
ταστασιν, οἷς καὶ ἀποκαταστασιν,
καὶ ὁσμήναι τοῖς πνεύματι
οἷς τὰ ἰσχυρὰ τῶν ἁγίων
διδικητικῆς. καὶ ἰδοὺ καὶ
τοῖς ἐκδικητικῆς ἐκδικητικῆς
συνταῖς.

C A P. C.

Finis 996. gratulatio 997. exhortatio 998. cum admonitione 999. Bene-
dictio D E O deorum 1000.

THE CLOSE.

996 Tell me, I pray, if
there ought remain ? for these
things which have hitherto
been deliver'd, I have as-
tain'd ; without boast be it
spoken.

997 Say you no so ? go
on and prosper. Well doth !
you have with your wit ma-
ster'd a succinct [brief, com-
pact] survey of all things,
and of the whole Latine

CLAUSULA.

996 Cedo, fodes, si
quid supersit ! nam care-
nus tradita consequutus
sum, absit iactantia dicto.

997 Siccine ? Macte
esto virtute ! Euge sub-
egisti ingenio succin-
ctam synopsis rerum
omnium, totiusque La-
tinz linguæ : reor nihil

Ο ΚΟΛΟΦΩΝ.

αἰ 96. Ἄρα διὰ τὸ τὰ
μὴ γὰρ οὐκ ἔστιν ἄλλο, ὅτι οἱ
πᾶσι τῶν ἀμαρτανιωμένων
ἀλλ' ἰδοὺς ἀποκαλύ-
πτει τὴν ἀνεκλάττωτον ἀπο-
καταστασιν.

αἰ 97. Εἰ οὕτως ἔχει ;
καλῶς. Εὖ γὰρ τῶν ἀμαρτανιω-
μένων ἀλλ' ἰδοὺς ἀποκαλύ-
πτει τὴν ἀνεκλάττωτον ἀπο-
καταστασιν καὶ τῶν τῶν καὶ τῶν
ἀποκαταστασιν ἀποκαταστασιν.

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